



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. O, you the mankind: *ettaqo* (let reverentially guard you[~] not to displease) yourⁿ Lord, Who[He] created you^b of one^w self^w and [He] created of her, her spouse (wife)¹; and [He] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (is) by Him mutually query² you^z and the *arhama* (maternal/paternal kins)³; verily Allah [was] over you^b *Ra'qeeban* (Watcher/Observer).

يَتَّأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١

2. And *aa'to* (let-accord/allot you^z) the orphans their possessions; and let-not you^z substitute (*take-/receive*) the *kha'beetha* (wicked/ill-natured) by the good; and let-not you^z eat their possessions to yourⁿ possessions; verily it^{x4} [was] a *hooban*⁵ (ruin/plight-/sin) big.

وَأَتُوا الَّتِي تَمْتَلِكُ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝٢

3. And *en(if)* you^z feared/knew⁶ that not *toqsetto*⁷ (you[~] first remove the injustice and render absolute justice) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that not *ta'a'delo* (you^z: equalize/be-just) then one-she^y or what possessed^w yourⁿ right hands^{w8}; *tha'leka* (that-afar-it/that) (is) *adna* (lowest/closest) that not *ta'aolo*⁹ (you^z transgress or you^z support too large a family).

وَأَنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الَّتِي تَمْتَلِكُ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلثَ وَرَبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۝٣

¹ The word "self^w" is in reference to *Adam*, father of *the humans*! In (S7:189) Allah says: "to [be] quiet to her," i.e. to his wife!

² That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights!

³ The word "أَرْحَامُ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in *all* that is the "رَحِمَ" = "womb"! Thus, one's relatives from the mother's side are "أَرْحَامُ" as they relate through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أَقْرَبُ" are also "أَرْحَامُ" I believe because *all* are rooted in "الرَّحْمَةُ", hence all maternal/paternal kins are "أَرْحَامُ"

⁴ That is the *eating*,^x or the *interchange* ^{x!}

⁵ The word "hooban" = "حُوبًا" is "حُوبٌ" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See اللتاج!

⁶ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) *knen*! Both meanings could apply!

⁷ The word "toqsetto" = "تَقْسِطُوا" present tense, plural, masculine, based on the root word "qasatta" = "قَسَطَ" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise! Rendering "justice" = "adl" = "عَدْلٌ" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تَقْسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution! It is absolute balance!

⁸ The Arabic phrase: "possessed your^w hands," means that which you own, i.e. the slave women you own.

⁹ The word "ta'aolo" = "تَعُولُوا" based on the root word "ala" = "عَالَ" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*! In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to sufficiently support justly!

4. And *aa'to* (let-accord/ allot you^z) the women their^y dowers^x a *nehlatan*^w (bonus/ free-gift)^w; then *en* (if) pleased they^y for you^b a'n¹⁰ (regarding) a thing of it^x [self^w] (gratifyingly)¹¹ then let-eat it^x you^z wholesomely with easy (of) digestion¹².

5. And let-not *to'ato* (accord/give you^z) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

6. And let-essay you^z the orphans until if they^z reached the marriageability¹³, then *en* (if) sensed/perceived you^c of them a *rushdan*¹⁴ (mature discernment/ concatenating and adhering to what is right) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*¹⁵ (hurryingly/ hastily/ before) that they^z grow-older¹⁶; and whoever [he] [was] rich then *leyasta'afef*¹⁷ (let affirmably abstain [he]); and who-ever [he] [was] indigent¹⁸, then let-eat [he] by the *ma'a-roofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); and if you^c paid to them their possessions then let-you^z cite witnessing on them; and sufficed by Allah *Haseeban*¹⁹ (Meticulous Reckoner).

7. For the men a lot of what left (of estate) both the begetters (parents) and the nearest-kin; and for the women a lot of what left (of estate) both the begetters (parents) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafrodhan*²⁰ (an ordainment made/ made obligatory).

8. And if *hadhara* (attended at predetermined time and place) the apportionment^w the near kin-possessors and the orphans and the poor²¹ then *arzegobum* (let-provide/give them you^z) of it^x; and let-say you^z for them a say *ma'aroofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً ۚ
فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ
نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي
جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ
فِيهَا وَاکْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا ﴿٥﴾

وَابْتَلُوا الَّتِي تَمَىٰ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ آنَسْتُمْ مِّنْهُمْ رِّشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا
عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا
قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَىٰ
وَالْمَسْكِينُ وَالْيَتَامَىٰ فَارْزُقُوهُمْ
مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

¹⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

¹¹ That is she gave off some of her dower voluntarily and gratifyingly!

¹² The Arabic tongue expression “wholesomely with easy digestion” means the food was pleasant, easy to swallow, and not attended by any trouble.

¹³ The expression “they reach the marriageability” means became marriageable, i.e. fifteen or more years young.

¹⁴ See the *Lexicon* attached to this Translation for explanation and an elaboration on the word, “rushdo!”

¹⁵ That is to say, and Allah knows best, you hastily consume some of their possessions before they grow older!

¹⁶ The phrase “grow-older” for the Arabic “yakbaro”=“يَكْبَرُوا”

¹⁷ The word “abstain” here means: the guardian should not help himself from what belongs to the orphan.

¹⁸ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction!

¹⁹ To intensify the word “reckoner” the word “meticulous” is prefixed to it, as *الدقيق الحساب* is *حسيب*!

²⁰ The word “mafrodhan”=“مفروضاً” is masculine, objective noun for which there is no English equivalent!

²¹ See footnote 948 above regarding “فقير” versus the “مسكين” The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people!”

9. And *l'yahksba* (let reverently-fear) who ^r if they ^z left from behind them progeny²² weaklings, they ^z feared/knew²³ over them so let *yatta'qo* (they ^z reverently guard not to displease) Allah and let-say they^z a *sa'deedan* (straightly/truly/soundly) say.

10. Verily who ^r they ^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (they ^z be broiled on/by) *Sa'era*^w (intensely kindling Fire) ^w.

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (of) the twain-females; so *en* (albeit) they^y were women above/over two then for them^y two thirds (of) what left [he] (the deceased i.e. of estate); and *en*(if) was-she^y one^w then for her [the] half and for his [both fathers]²⁵ for each (of) them both the sixth of what left [he] (the deceased i.e. of estate), *en*(if) [was] for him a child; then, *en*(if) not [was] for him a child²⁶ and inherited him his [both fathers], then for his mother the third; so *en*(if) [were] for him brothers, then for his mother the sixth, from after a will [he] enjoins by it^w or a debt; yourⁿ fathers and [yourⁿ] sons not profoundly know²⁷ you^z which (of) them (is) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (infinite *hekmal*³⁰ Possessor).

12. And for you^b a half (of) what left (of estate) yourⁿ spouses (*nives*) *en*(if) not was for them^y a child³¹; then if, was for them^y a child then for you^b the quarter of what they^y left (of estate) from after a will^w they^y will by it^w or a debt; and for them^y the quarter

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ
خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا
سَدِيدًا ﴿٩﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى
ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ
نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ
لِلذَّكَرِ مِثْلُ لِلْأُنثَىٰ فَإِنْ
كَانَ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا
مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ
لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ
وَوَرَّثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ
مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ
ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ
اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ
لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا
تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي
بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا

²² The word “ذُرِّيَّةً” linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

²³ The word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

²⁴ The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

²⁵ The word “أَبَوَيْهِ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

²⁶ Normally the word “وَلَدٌ” is a singular male child, but it could also mean children, males and females! See التاج!

²⁷ The word “تَدْرِي” is from “دَرَايَةٌ” which is far more reaching than the simple “knowledge,” as “دَرَايَةٌ” extends to having deep knowledge of the subject matter!

²⁸ The word “فَرِيضَةٌ” is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas “الْفَرَضُ” is a duty timely decreed! See التاج!

²⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

³⁰ See the Lexicon attached to this Translation for “bekmal”

³¹ The word “وَلَدٌ” applies to a “son” or a “daughter!” See الهادي!

of what you^z left (*of estate*) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (*of estate*) from after a will^w you^z will by it^w or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*^{w32} (*decedent's possessions but no immediate relatives*)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka* (*that-afar-it/that*) then they (*are*) partners in the third from after a will^w (*being/to-be*) willed by it^w or a debt other than *mudha'ren* (*mutual-futile-injurer*); an enjoinder from Allah; and Allah (*is*) Omniscient, Forbearer.

13. *Telka*^w (*she-that-afar-it^w/those^w*) (*are*) Allah's limits; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it^w; and *tha'leka* (*that-afar-it/that*) (*is*) the win, the great.

14. And whoever [*he*] disobeys Allah and His messenger and [*he*] transgresses His limits, [*He*] admits him (*into*) a Fire^w immortal [*he*] (*is*) in it^w; and for him (*is*) a humiliating torment.

15. And who^v they^y *ya'ateena* (*commit*)^y the profanity^{33w34} of yourⁿ women then *etash'hedo*³⁵ (*let-you^z seek/ cite witnessing*) on them^y a [*he*]-four of you^b; then *en* (*if*) they^z testified then let-you^z hold them^y in the houses until *yatanwaffabunna* (*receives them^y while dying*) the death or makes Allah for them^y a path.

16. And who^x-both, *ya'ateyaneba* (*[both] come/commit it^w*) of you^b then let-you^z annoy them both then *en* (*if*) both repented and both reformed then let-you^z shun a'n (*regarding*) them both; verily Allah was *Tanwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).

17. Verily only the relentment^{w36} (*is*) on Allah for whom^r they^z work the ill by a *jahalaten*³⁷ (*acting ignorantly or incorrectly*); afterwards they^z repent of near; then verily those relents Allah on them and Allah [*was*] Omniscient *Hakeeman*³⁸ (*infinite bekemah*³⁹ *Possessor*).

تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٣﴾

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٥﴾

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ فَاستَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيْنَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٦﴾

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَازِوْهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٧﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٨﴾

³² The word "*kalalab*" = "كَلَالَة" has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalab*" = "كَلَالَة"; (2) any deceased person who has no living biological parents, nor children, his *left property* is "*kalalab*" = "كَلَالَة"; The "*kalalab*" = "كَلَالَة" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalab*" = "كَلَالَة" is a noun for *other than father and son* of the heirs.

³³ The word "*فاحشة*" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "*فاحشة*" or "*الفاحشة*" as in this great *Ayah*, the word is *euphemistically* used to mean *adultery* or *fornication*!

³⁵ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!

³⁶ The word "*التوبة*" from Allah is *relentment*, but from a person it is *repentance*!

³⁷ The word "*جهالة*" = "*jahalaten*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*! So the "*jahalaten*" is *acting ignorantly or incorrectly*!

³⁸ See the *Lexicon* attached to this Translation for an exposition on the words "*الحكيم*" and "*الحكيم*"

18. And not-she^y the relentment^w (is) for whom^r they^z work the misdeeds until if *badhara* (attended at predetermined time and place) an *abado*⁴⁰ (a lone/any-one) (of) them the death said [be]: verily I repent now; and nor who^r die they^z while they (are) disbelievers; those We prepared for them a painful torment.
19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴¹ and nor immure them^y you^z to go/arrogate you^z by some (of) what *aa'taytomobunna* (you^z accorded/allotted them^y) except if *ya'ateena* (come/commit)^y by an evident^w profanity^{w42}; and let-consort/espouse them^y you^z by the *ma'aroo'fe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); and *en(if)* you^z dislike them^y then *asa* (craving a deed beyond one's means/may) that you^z dislike a thing^x and makes Allah in it^x much *khayran*⁴³ (desirableness/worthiness/goodness).
20. And *en(if)* wanted you^c exchanging a spouse (*wife*)⁴⁴ in-place (of) a spouse (*wife*) and *aa'taytom* (accorded/-allotted you^c) an *ehdabunna*⁴⁵ (a lone/any-one of them^y) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly.
21. And how (*can*) you^z take it^x (*back*) and *qad* (already and affirmatively) *afdha*⁴⁶ (privately mutually went into open exchange of sexual-intimate-conducts) some (of) you^b to some and taken they^y from you^b *meethagan*^{x47} (ratified-covenant)^x *gha'leedhan* (tough/solemnly-binding).
22. And let-not marry you^z what married yourⁿ fathers of the women except what *qad* (already and affirmatively) antedated; verily it^x [was] profanity^{w48} and abhorrence; and fouled a path.
23. Forbidden-she^y (*it's*) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٥٨﴾
يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ
أَنْ تَرَثُوا النِّسَاءَ كَرِهًا وَلَا
تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ
مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ
تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ﴿٥٩﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ
زَوْجٍ وَءَاتَيْتُمْ أَحَدَهُنَّ قِنْطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بِهَتِّنَا وَاتِّمَامًا مُبِينًا ﴿٦٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ
بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ
مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٦١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنْ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَنَحْشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٦٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبنَاتُكُمْ

³⁹ See the *Lexicon* attached to this Translation for “*bekma*”

⁴⁰ See the *Lexicon* attached to this Translation regarding “*أحد*”

⁴¹ See the *Lexicon* attached to this Translation for the distinction between “*بكرها*” *fat'ha* on the “*ك*” as in this *Ayah*, and “*كُرْها*” *dhammah* on the “*ك*” as in (S46: 15), and “*إكراه*” as in (S2:256)!

⁴² Adultery or fornication!

⁴³ The word “*خير*” = “*khayron*,” and the grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “*إخير*”

⁴⁴ The word “*زوج*” strictly and linguistically speaking means (1) pair, (2) spouse (*husband* or *wife*), (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “*زوج*” is its plural: (1) “*أزواج*,” which could also mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See *اللسان*! Here obviously what is relevant is the “*be-spouse*, from what follows in this *Ayah*!”

⁴⁵ See the *Lexicon* attached to this Translation regarding “*أحد*”

⁴⁶ The lofty and exalted language of The Qur'an describes certain conducts by using figures of speech, i.e. *metonyms*, such as “*afdha*” = “*أفضى*,” which has many meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of engaging in intimate relation through having sexual deeds!

⁴⁷ The word “*ميثاق*” = “*assured covenant*” and “*عهد*” = *covenant*. See the *Lexicon* attached to this Translation!

⁴⁸ See footnote 888 above regarding “*الفاحشة*” = “*profanity*!”

sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (i.e. wives)'s mothers and yourⁿ step-daughters whom^v (are) in yourⁿ forbidden-protections⁴⁹ of yourⁿ women whom^v entered⁵⁰ you^c on them^y then *en(if)* not you^z were (having had) entered on them^y then no *jonah*⁵¹ (sin) (is) on you^b and the wives of yourⁿ sons who^r (are) of yourⁿ loins and to (simultaneously) gather you^z [between] the two sisters except what *qad* (surely and affirmatively) antedated; verily Allah [was] *Ghafooran* (iterative Forgive) *Raheeman* (iterative mercy Giver).

24. And the *muh'ssanato*⁵² (marriers-she^{y m}) of the women except what possessed-she^y yourⁿ right hands^{w53} Allah's Book (is decreed)⁵⁴ on you^z; and (had been) legitimated for you^b what (is) beyond *tha'lekum* (he-far-collective-you, that), if *tabtagha*⁵⁵ (earnestly-quest) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁶ (you^z had lengthily and affirmably relished/ delighted the transitory joy) by it^x of them^y so *aato* (let-you^z give them^y) their^y remunerations ordainment^w; and no *jonah*⁵⁷ (sin) (is) on you^b in what mutually delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁸ (infinite *bekmah*⁵⁹ Possessor).

25. And whoever [he] could not of you^b *tawlan*⁶⁰ (as possessor of fortune/ wealth/ resources) to [he] marry the marriers^{w61} the she-believers then from what possessed-she^y yourⁿ right hands^{w62} of yourⁿ slave-girls the [she]-believers; and Allah (is) knowinger by yourⁿ belief some (of) you^b of some; so let-you^z marry them^y by permission

وَأَخَوَاتِكُمْ وَعَمَتُكُم وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُم الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرُّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبُكُمُ الَّتِي فِي حُجُورِكُم مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٥﴾

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ

⁴⁹ The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” = “محجوركم” that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them^y!

⁵⁰ The phrase: “had entered on them” is a lofty figurative expression for having had *private seclusion* for sexual intercourse!

⁵¹ See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “جناح” = no sin!

⁵² The word “marriers-she^{y m}” = “محصنات” has at least two related but distinct meanings (1) marriers-she^{y m} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زوجات” but “زوجات” is not a Qur'anic terminology *per se*, although “زوجة” and “ازواج” are surely Qur'anic terms! So in *Qur'anic terms* “marriers-she^{y m}” = “محصنات” and nothing else!

⁵³ The Qur'anic expression “possessed yourⁿ right hands” is an Arabic tongue expression meaning: your slave.

⁵⁴ It must be noted that in the word “Book” is كتاب not كتاب, i.e. the “Book” is مفعول مطلق, i.e. it's decreed upon you!

⁵⁵ The word “ابتغى” = “طلب حثيثا” meaning: earnestly quested!

⁵⁶ The word “استمتع” is “تمتع طويلا” see “الهادي” hence lengthily is added to emphasize this concept!

⁵⁷ See footnote 911 above regarding “جناح” = sin!

⁵⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

⁵⁹ See the *Lexicon* attached to this *Translation* for “bekmah”

⁶⁰ The word “tawlan” does not have an exact English equivalent *per se*! It generally means: possessor of fortune, wealth, resources.

⁶¹ See footnote 950 above regarding “marriers-she^{y m}” = “محصنات”

⁶² That is what you own of she-slaves.

(of) their ^y folks; and let-give them ^y you ^z their ^y remunerations by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim), *mub'ssana'ten*⁶³ (marriers-she ^{y m}) other than she-fornicators, nor she-takers paramours; then if *ubssenna* (had been married-they ^y) then *en(if)* they ^y come by a profanity^{w64} then on them ^y half (of) what (is) on the *mub'ssana'te* (marriers-she)^{ym65} of the torment, *tha'leka* (that-afar-it/that) (is) for who^p *khasbeya* ([he] reverently-feared) the *anata*⁶⁶ (fornication/corruption/sin/wrong/tribulation) of you ^b; and if *tassbero* (you ^z hold on patiently) (it is) *kbayron* (choicer/superior/worthier) for you ^b and Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

بِإِمْنِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ
فَأَنْكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ
وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ
فَإِنْ أَتَيْنَ بِفِجْشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنْ
الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٥﴾

26. Wants Allah to manifest for you^b and to aright-guide you^b [He] (about the) dispensations^w (of) whom^r of before you^b and to relent [He] on you^b; and Allah (is) Omniscient *Hakeemon*⁶⁷ (infinite *bekmah*⁶⁸ Possessor).

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ
سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ
عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٦﴾

27. And Allah wants to relent [He] on you^b and want who^r *yattabe'ona* (they^z closely-follows) the desires^w that you^z incline a great inclination (by way of deviation).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٦٧﴾

28. Wants Allah to lighten a'n (off) you^b and the mankind (had been) created feebly⁶⁹.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخَلَقَ
الْإِنْسَانَ ضَعِيفًا ﴿٦٨﴾

29. O you, who^r they^z believed: let-not eat you^z yourⁿ possessions among you^b by the falsehood^x except if (it) is a trade a'n⁷⁰ (by) consent from you^b; and let-not kill you^z yourⁿ selves^w; verily Allah [was] by you^b *Raheeman* (iterative mercy Giver).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا
أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا
أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ
اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٦٩﴾

30. And whoever [he] does *tha'leka* (that-afar-it/that) transgressively and unjustly then will *nussley*⁷¹ ([We] broil) him (on/by) a Fire^w and *tha'leka* [was] on Allah easy.

وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَظُلْمًا
فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٧٠﴾

31. *En(if)* you^z avoid bigs (of) what you^z (are) forbidden a'n⁷² (regarding) [it^x] [We] expiate a'n (regarding) you^b yourⁿ misdeeds and admit you^b [We] an admittance-

إِنْ تَحْتَسِبُوا كِبَآئِرَ مَا تَهْوُونَ عَنْهُ
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ

⁶³ It is *illegitimate* for you the "marriers-she^{y m}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

⁶⁴ That is adultery or fornication!

⁶⁵ It is *illegitimate* for you the "marriers-she^{y m}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

⁶⁶ The word "*alanata*" = "العنت" in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation! See الهادي واللسان!

⁶⁷ See the Lexicon attached to this Translation for regarding "إحْكِيم"

⁶⁸ See the Lexicon attached to this Translation for "bekmah"!

⁶⁹ The word "ضعيفاً" is in an *adverbial* construct, hence translated "feebly"! See إعراب القرآن، لمحمود صافي!

⁷⁰ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن"

⁷¹ The word "نصليه" transliterated "nusley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

⁷² Ibid!

kareeman(bounty-giver, ennobler and of many uses/ effects).

32. And let-not long you^z what favored⁷³ by it^x Allah some (of) you^b over some; for the men a lot of what *ektasaba*⁷⁴ (reciprocally earned) they^z and for the women a lot of what *ektasaba*-they^y; and let-ask Allah you^z of His munificence; verily Allah [was] by everything Omniscient.

33. And for each We made agnates/heirs of what left (of estate) both the begetters (parents) and the nearest relatives; and who^r bounded-she^y yourⁿ *ayma'ne* (oaths) so *aa'tobum* (let-allot/give them you^b) their lot; verily Allah [was] over everything *Sba'heedan*(Witnesser/ Testifier).

34. The men (are) *qanwamona*⁷⁵ (iterative protectors/-sustainers) over the women by what favored⁷⁶ Allah some (of) them over some and by what they^z expended of their possessions; so the *ssa'leba'te* (righteous-women) (are) *ga'neta'ton* (she: devotedly-obeyers/-submitters), she-keepers-up⁷⁷ for the (husband's) absence by what kept-up Allah; and whom^v you^z fear their^y *noshoz'a* (disdainful upraise in recalcitrance), then let-exhort⁷⁸ them^y you^z and let-forsake them^y in the *madha'je'a*(places of reposing while on their sides/ places of repose), and let-beat⁷⁹ them^y you^z; then *en*(if) they^y obeyed you^b then let-not you^z transgress/wish⁸⁰ on them^y a path; verily Allah [was] *Aa'leyon* (High beyond description) *Ka'beero*^x (Big beyond comparison/-comprehension, Pre-Extant, Predates all things).

35. And *en*(if) feared/knew⁸¹ you^c a dissension between them both then let-mission⁸² you^z a referee from his

مُدْخَلًا كَرِيمًا ﴿٣١﴾

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَاتُواهُمْ بِنَصِيَّتِهِمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالْصَّالِحَاتُ قَنِعَتْنَ حِفْظًا لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعُظُوهُنَّ ۚ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا

⁷³ That is Allah had conferred some benefits, facilities, and obligations for some and not others!

⁷⁴ The word “اِكْتَسَبُوا” rooted in “اِكْتَسَبَ” = “اِفْتَعَلَ، و ليس فاعل أو تفاعل” hence “اِلِفْتَعَالُ”= “spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “اِلِفْتَعَالُ”= “spurious-reciprocity!” Also, “اِكْتَسَبَ” has *more* letters-construct implying *more positive* or *negative* meaning, in this case a *negative* one!

⁷⁵ The word “قَوَّامُونَ” is plural for “قَوَّامٌ,” meaning *iterative* or *sustainer/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or *visa versa*!

⁷⁶ Some among the merits of such “favor” as: men are generally more rational, better administrators, Allah’s Prophets and Messengers are all men, by what they *provide* (e.g.: dowry) and *maintain* for all other needs for the family!

⁷⁷ The word “حَافِظَاتُ” is rooted in “حَفِظَ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

⁷⁸ The word “فَعُظُوهُنَّ” rooted in “عَظَّ” = “exhorted” / “admonished,” and “مَوْعِظَةٌ” could mean: *exhortation* or *admonition*!

⁷⁹ The words “beat them” for “اضْرِبُوهُنَّ” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur’an whenever he explains/interprets any portion of it. He said regarding “beat them”= “اضْرِبُوهُنَّ,” “ضَرْبًا غَيْرَ مَبْرَحٍ,” that is: *a beat not hard*! To explain the idea of “not hard,” the noted “interpreter” of The Qur’an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur’an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them *symbolically*! Additionally, that striking should never be on the face or any part of it.

⁸⁰ The word “تَبْغُوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish! Qur’an commentators are not firm as to one or the other! Perhaps both apply!

⁸¹ Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁸² The word “بَعَثَ” in “ابْعَثُوا” carries several meanings, among them: *sent, arouse, resurrected, and prompted*!

folks and a referee from her folks *en(if)* both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا
إِنْ يُرِيدَ إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٦٦﴾

36. And let-worship you^z Allah and let-not partner you^z (other deities) by Him a thing, and [let-oblige you^z] by both the begetters (parents) *ehsan* (benevolently and reverentially); and by the kin possessor and the orphans and the poor⁸³ and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (of) the path (the wayfarer) and what possessed-she^y yourⁿ right hands^w (i.e. your slaves/maid); verily Allah loves not whom^p [he] [was] prideful, boastful.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٦٧﴾

37. Who^r they^z stint⁸⁴ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the disbelievers a humiliating torment.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٦٨﴾

38. And who^r they^z expend their possessions ostentatiously (for) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (is) a mate so fouled a mate.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا
فَسَاءَ قَرِينًا ﴿٦٩﴾

39. And what/what-that⁸⁵ (is) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagabum* (provided/allotted them) Allah; and [was] Allah by them Omniscient.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٧٠﴾

40. Verily Allah wrongs⁸⁶ not a *methgala* (weigh/burden-/equipoise) (of) a *dharraten*^w (small ant/mote/atom)^w; and *en (if/albeit) tako*⁸⁷ (it^w be) is a *hasanatan*^w (good-deed)^w [He] doubles it^w and accords [He] from *ladon*⁸⁸ (directly and possessively from) Him a remuneration great.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٧١﴾

41. So how whence⁸⁹ came We from each *Ummten*^w (people/community)^w by a *sha'heeden* (witnesser/testifier), and came We by you^g on these *sha'heedan* (witnesser-/testifier).

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٧٢﴾

⁸³ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction!

⁸⁴ The "يَبْخُلُونَ" for lack of a better word, is translated as "stint!" But "stint" must be taken in the sense of miserliness or stinginess!

⁸⁵ It is correct to consider "ماذا" as a single particle = "what" or to consider it two particles: "ما" = "what" and "ذا" = that! See *اعراب القرآن، لمحمود صافي*. Here it could be either or both!

⁸⁶ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this case!

⁸⁷ *Tako* = *ta'kon*, shortened for resoluteness and assertiveness, see *تفسير الفخر الرازي*

⁸⁸ The word "لَدُنْ" is closer than "عند" as you can say: "عندي مال و المال ليس يقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (Him) seems to indicate such closeness! See *اللسان!*

⁸⁹ This "إِذَا" is not a conditional article, See *اعراب القرآن، لمحمود صافي*!

42. Then-day long ⁹⁰ who ^r they ^z disbelieved and they ^z disobeyed the messenger if ⁹¹ (to be) leveled by them the Earth ^w and not conceal they ^z Allah a discourse ⁹² .	يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٩٢﴾
43. O you, who ^r they ^z believed let-not near you ^z the Prayer ^w while you ^f (are) drunk until you ^z know what you ^z say; nor <i>junuban</i> ⁹³ (in the “great incidence”), except passing through a path until <i>taghta'selo</i> ⁹⁴ (you ^z fully shower or bathe); and <i>en</i> (if) you ^c were ill or on a journey or came an <i>ahadon</i> ⁹⁵ (a lone/ anyone) of you ^b from the <i>gha'ette</i> ⁹⁶ (place of personal relief) or <i>lamastom</i> ⁹⁷ (you ^z had: sexual-intercourse with/ mutually salaciously touched) the women then not you ^z found water then <i>tayamamo</i> ⁹⁸ (let-have a waterless ablution as prescribed) a good <i>ssa'eedan</i> (cleansed-dust/ soil) and let-wipe your ⁿ faces and your ⁿ hands ^w ; verily Allah [was]: <i>Afonwan</i> (iterative Pardoner) <i>Ghafooran</i> (iterative Forgiver).	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٩٣﴾
44. Have not seen [you ^r] to whom ^r they ^z (had been) given a lot of the book they ^z purchase the misguidance ^w and they ^z want that you ^z stray the path.	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٩٤﴾
45. And Allah (is) knowinger by your ⁿ foes and sufficed by Allah <i>Wa'leyyan</i> (Guardian/ Ally) and sufficed by Allah <i>Na'sseeran</i> (multitudinous-Succorer).	وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٩٥﴾
46. Of whom ^r <i>bado</i> ⁹⁹ (they who: adopted the Jewish “law”/ customs/ repented) they ^z distort the <i>ka'lem</i> ^x (plural of word/ sentence) ^x a'n (off) its ^x places ¹⁰⁰ and say they ^z : we	مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِمْ وَيَقُولُونَ سَمِعْنَا

⁹⁰ The word “يَوَدُّ” translated as “longs” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

⁹¹ The particle “لَوْ” since it is to a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See **إِنْ هَشَام**!

⁹² The word “discourse”= “حَدِيثًا” here means *a single statement of fact, as all their senses will testify against them*.

⁹³ The word “*junban*”= “جُنُبًا” means having had *ejaculation* by *sexual intercourse* or *other means*, such as *ejaculating* in a dream! When one is “*junban*”= “جُنُبًا,” it is said he is in the “*great incidence*,” as *opposed* to the “*lesser incidence*” when one breaks his “*wodbo'a*”= the *cleansing* for *performance* of the Prayer.

⁹⁴ The word “*taghtaselo*” means to have “*ghost*”= full shower or bath of the body after having had *ejaculation* for any reason. The “*ghost*” is to be done in a *Share'yah* *prescribed* manner.

⁹⁵ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”!

⁹⁶ The word “*gha'ette*”= “غَائِطٌ” literally means a *depression* in the land. Because The Qur'an uses rather *elegant* and *lofty* language, so it uses *metonymy* and *figures* of speech to indicate some-thing, i.e. *not* directly but *indirectly*, a system the Arabic *tongue* is well used to. So, “*algha'ette*”= “غَائِطٌ”= *depression* in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder! So *euphemistically* it is *used* to indicate such *privacy* for that purpose.

⁹⁷ The word “*lamastum*” has several meanings, such as: (1) touching; (2) *euphemism* for having had sexual intercourse out of *need* versus for *simple pleasure*, as *اللماسة* = *seeking out of need*. See **الهادي**!

⁹⁸ The word “*tayamamo*”= “تَيَمَّمُوا” means: *for lack of water* to make *ablution* for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands!

⁹⁹ The word “*bada*” for the singular and “*bado*” for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

¹⁰⁰ That is *rendering it out of its proper context*!

heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰¹ (hearer/ to be heard you^s) and *ra'eana*¹⁰² (be considerate to us/ foolish/ hasty you^s) twistingly (of) their tongues¹⁰³ and discredibly¹⁰⁴ in the religion; and surely had they^z: said we heard and we obeyed and let-hear [you^s] and *undborna* (let you^s: pay attention to us/ give us respite) surely [was] *khayran* (choicer/ worthier) for them and upright-straighter; [and,] but cursed them Allah by their disbelief; so they^z believe not except a little/a few¹⁰⁵.

وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ وَرَاعِنَا
لَيًّا بِالسِّنِّتِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ
أَنْهَمُ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ
وَأَنْظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ
وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٧﴾

47. O, you who^r *oto* (had been accorded they^z) the book let-believe you^z by what *naẓẓalna* (We repetitively descended) *musaddeqan*¹⁰⁶ (accepter as credible) for what (is) with you^b of before [We] efface faces^x then *narrodda*¹⁰⁷ ([We] forthwith-return) it^x over its^{x108} rears; or [We] curse them like [We] cursed companions (of) the Sabbath; and [was] Allah's command *mafoolan* (inevitably done/ fulfilled).

يَتَأَيُّهَا الَّذِينَ أَوْتُوا الْكِتَابَ ءَامِنُوا
بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ
قَبْلَ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى
أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٤٧﴾

48. Verily Allah forgives not to (be) partnered by Him (other deities); and [He] forgives what (is) lesser than *tha'leka* (that-afar-it/ that) for whom^p [He] wills; and whoever[he] partners by Allah then *qad* (already and confirmatively) *iftra* ([he] crafted a lie for fraudulent end) a great sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

49. Have not [you^s] seen to whom^r *youzakko* (they^z exculpate and laud)¹⁰⁹ their selves^w indeed Allah *youzakey* ([He] exculpates/ befits/ suits and blesses) whom^p [He] wills and not *yodh'lamoona*¹¹⁰ (to be wronged they^z) a *fa'tila*¹¹¹ (entwined skin slough/ thin thread in the slit of a date-stone).

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ
بَلْ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ
شَيْئًا ﴿٤٩﴾

50. Let-look [you^s] how *yastarona* (they^z craft a lie for fraudulent end) on Allah the untruth^x and sufficed by it^x a sin^x manifest^x.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

51. Have not seen [you^s] to whom^r they^z *oto* (had been

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا

¹⁰¹ The phrase "hear you other than *musma'en*" carries a paradoxical meaning: on the good side it could mean that may you not be a hearer of any bad thing; or on the bad side it means that may you be robbed of the capacity to talk or be heard you again, i.e. wishing deafness for him! Clearly the Jews meant the second meaning for the Prophet! See **اكتب التفاسير**

¹⁰² See *Ayah* (S2:104) instructs the Muslims not to use "ra'ena." One meaning: is: (1) [you^s] consider us, by way of being kind and considerate. (2) The second meaning is: [you^s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰³ The Jews used to address Mohammad (SAWS) and twist their tongue almost impermeably to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰⁴ In fact both words "twistingly" and "discredibly" in this *Ayah* are stated in the adverbial construct! See **إعراب القرآن، لمحمود صافي**

¹⁰⁵ That is a "mini-belief," not deserving to be called "belief" per se! Or only a few of them believe! See **القرطبي**!

¹⁰⁶ The word "*musaddeqan*" is more than an "affirmer," it is accepter of the referent as credible!

¹⁰⁷ The word "*نَرُدَّهَا*" is rooted in "**رَدَّ**" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86)!

¹⁰⁸ So it is "*its^w rears*" = "**أَدْبَارُهَا**," not "their rears," as this could mean: "**أَدْبَارُهُمْ**"!

¹⁰⁹ The word "**يُزَكُّونَ**" here means they^z exculpate and lauded themselves! See **الطبري** and **اللسان**!

¹¹⁰ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

¹¹¹ The word "*fa'tila*" = "**فَتِيلًا**" means the skin-slough/the thread in the cleft of a date-stone, i.e. example of paucity for closeness to nothingness.

accorded/given) a lot of The Book they^z believe by the *jeb'te*¹¹² (idol deities besides Allah) and the *Tta'ghoo'te*¹¹³ (devil/or rule by tyrant or irreligious-man-made system) and say they^z for whom^r they^z disbelieved: those (are) *abda* (of better/have more aright-guidance) than who^r they^z believed a path.

مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ
وَالطَّبْعُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا
هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا
سَبِيلًا ﴿٥١﴾

52. Those (are) whom^r cursed them Allah; and whom^p Allah curses surely never [you^s] find for him a *na'sseeran* (multitudinous-succorer).

وَمَنْ أَلَّهَ لَعَنَهُمُ الَّذِينَ أُولَئِكَ
نَصِيرًا لَهُمْ تَجِدْ فَلَنْ أَلَّهَ يَلْعَنُ
أَمْ هُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا
يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٢﴾

53. Or for them a lot of the proprietorship so then not *youa'tona* (they^z accord/give) the mankind a *na'qeera*¹¹⁴ (tiny dot on the head cap of the date-stone).

أَمْ تَحْسُدُونَ النَّاسَ عَلَى مَا
ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا
ءَالَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَوَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٣﴾

54. Or they^z envy the mankind over what Allah *aa'ta* (accorded/gave) them of His munificence; then *qad* (already and affirmatively) *aa'tayna* (We accorded/given) *aala*¹¹⁵ (family of/ house of/ kin of/ the notables of the family of) *Ebrabeema* (Abraham) the book and the *bekmata*¹¹⁶ (wisdom)^w and *aa'tayna* them a great proprietorship.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ
صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٤﴾
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ
نُصَلِّبُهُمْ نَارًا كُلَّمَا نَضْجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ
عَزِيزًا حَكِيمًا ﴿٥٥﴾

55. So of them who^p [he] believed by him/it^x and of them who^p [he] repelled *a'n* (regarding) him/it^x and sufficed by Hell^w a *Sa'era*^w (intensely kindling Fire).

56. Verily who^r they^z disbelieved by Our *Aya'te*^w (messages) will *nussley*¹¹⁷ ([We] broil) them (on/by) a Fire^w; every-when¹¹⁸ ripened-she^{y119} their skins^x We substituted them skins^x other than it^{w120} so that they^z taste the torment; verily Allah [was] Mighty *Hakeeman*¹²¹ (infinite *bekmah*¹²² Possessor).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِن
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ
ظِلًّا زُلْفَىٰ ﴿٥٦﴾

57. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; for them in it^w (are) spouses (wives) *mutta'hbaraton*^w (she-they had been purged)^w; and [We] admit them (into) a compounded shade (i.e. shaded shades).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِن
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ
ظِلًّا زُلْفَىٰ ﴿٥٦﴾

¹¹² That is idle deities besides Allah, such as foreteller, magician, or idles!

¹¹³ The word "at-Taghoo't" = "الطاغوت" has several meanings; see the *Lexicon* attached to this Translation.

¹¹⁴ The word "naqeera" = "نَقِيرًا" means: a tiny dot on the head cap of the date-stone, i.e. very minuscule value; example of paucity for contemptible sum.

¹¹⁵ The word "aal" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to ennoble and dignify.

¹¹⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah!" See the *Lexicon* attached to this Translation, for an exposition!

¹¹⁷ The word "nussley" transliterated "nusley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

¹¹⁸ The "ma" in "kulma" is the "time" "ma" example: لا أكلّمك مادمت صائماً = I talk (to) you not while you are fasting!

¹¹⁹ The word "nussaj" in "tussaj" = "ripened," and not "burned," as some maintain! As linguistically "نُضِجَ" = "cooked, not burned." If "burned" was intended the text would have said so!

¹²⁰ The pronoun "it" here is used for, as the Merriam Webster Dictionary says: "a group or classification of individuals or thing." Thus, this "it" means the skins!

¹²¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيمة"

¹²² See the *Lexicon* attached to this Translation for "bekmah!"

58. Verily Allah commands you^z to *toaddo*¹²³ (*personally deliver or pay the full obligations of*) the *amana'tee*¹²⁴ (*the entrusted: possessions/responsibilities/duties*) to their owners¹²⁵; and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (is) *ne'emma*¹²⁶ (*what excellent*) [He] exhorts¹²⁷ you^b by it^x; verily Allah [was] *Sa'meean*¹²⁸ (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeran* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).

• إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا
الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ
إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁹ of you^b; then *en* (if) mutually you^c altercated in a thing^x then *ruddobo*¹³⁰ (*let-forthwith-return it^x you^z*) to Allah and the messenger *en* (if) you^c were believing by Allah and The Day [The] Last; *tha'leka* (*that-afar-it/that*) (is) *khayron* (*choicer/superior/-worthier*) and *absa'no*¹³¹ (*perfecter and beautifuler*) *ta'aweelan* (*ultimate: construing/explanation*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

60. Havenot seen [you^s] to whom^r they^z claim that they believed by what (*had been*) descended to you^g and what (*had been*) descended of before you^g; they^z want to mutually adjudicate to the *Ttaghoo*¹³² (*the devil/-devil's rule/ the tyrant or his rule/ an irreligious-man-made system*)^x and *qad* (*already and affirmatively*) (*had been*) commanded they^z to disbelieve they^z by it^x; and wants the Satan to misguide them an afar misguidance.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا
إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n* (*regarding*) you^g *ssododan*¹³³ (*decisive-repelling*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أُنزِلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

¹²³ With respect the word “*toaddo*,” it is to be noted that it is from “إداء,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in contrast to “*waffa*”= “وفى” *paid the full obligations in any way*!!

¹²⁴ The word “*amana*” is the plural of “*amanah*,” “أمانة,” which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁵ The word “*أهلها*” means their: owners, deservers, worthy of it!

¹²⁶ The “*ما*” in “*نِعْمًا*” is the particle which *most*, if not *all*, translators either *ignore (intentionally or not)* or *misinterpret* as “*of*!” This particle according to the linguists and the majority of The Qur'an commentators say that it's *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single letter in The Qur'an which is extra per se*! But surely this “*ما*” and some times “*من*” are for *intensification*! Some tome it is referred to as “*ما المصدرية*” = the infinitive *ma*!

¹²⁷ The word “*يعظكم*” rooted in “*عظ*”= “*exhorted*”/“*admonished*,” and “*موعظة*” could mean: *exhortation* or *admonition*!

¹²⁸ See an *elaboration* of the word “*Sameean*” in the Lexicon attached to this Translation!

¹²⁹ That is the designated authority over you!

¹³⁰ The word “*فردوه*” is rooted in “*رد*” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86)!

¹³¹ There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹³² The word “*at-Taaghoot*”= “*الطاغوت*” the “*devil*,” or “*rule by the devil*,” “*the tyrant*” or “*the rule by the tyrant*,” an “*irreligious-man-made system*” invested with authority to supposedly achieve various societal or scientific good ends!

¹³³ The word “*sododan*”= “*صدودا*” could be (1) quasi-infinitive noun (“*اسم مصدر*”) implying a *strong* repelling; (2) or infinitive noun for “*صد*,” implying a *repetitive* repelling; or (3) a *plural* for the word “*sadda*”= “*صد*,” singular repelling, away in *disgusts* and *disbelief*, and thus the *plural* is “*repulsion*”= “*صدودا*” is the *infinitive* noun implying *decisive* turning away of their faces in disagreement and disbelief by *every* one of the hypocrites *every* time!

62. Then how if/then ¹³⁴ betided ^w them a disaster ^w by what advanced ^w their hands ^w ; afterwards they ^z came (to) you ^g <i>yablefona</i> (swearing they ^z) by Allah <i>en</i> (not) we wanted except <i>ehsan</i> ¹³⁵ (benevolence and reverence) and harmony.	فَكَيْفَ إِذَا أَصَبْتَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ تَخَلِّفُونَ بِاللَّهِ إِنَّ آرَادَنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾
63. Those (are) whom ^f Allah knows what (is) in their hearts so let-shun [you ^s] a'n (regarding) them and let-exhort ¹³⁶ them [you ^s] and so let-say [you ^s] for them in their selves ^w an eloquent say.	أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾
64. And not We sent of a messenger except to (be) obeyed [he] by Allah's leave; and had that they <i>edh</i> (when) <i>dhalamoa</i> ¹³⁷ (they ^z wronged to) their selves ^w came they ^z (to) you ^g then <i>istaghfaro</i> ¹³⁸ (they ^z sought forgiveness) (from) Allah and <i>istaghfara</i> (sought forgiveness) for them the messenger surely they ^z (would have) found Allah <i>Tanwaban</i> (iterative Relent) <i>Rabeeman</i> (iterative mercy Giver).	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾
65. So no, by your ^t Lord not they ^z believe until they ^z adjudicate you ^g in what wrangled among them; afterwards not find they ^z in their selves ^w (any) constraint ¹³⁹ of what you ^g judged and they ^z submit a full-submission ¹⁴⁰ .	فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾
66. And had surely We (had) written on them that let-kill you ^z your ⁿ selves ^w or let-exit you ^z from your ⁿ homes ^w not (would have) done it ^x they ^z except a few of them; and had that they did what they ^z (were being) exhorted ¹⁴¹ by it ^x surely [was] <i>khayran</i> (choicer/ superior/ worthier) for them and harder a firmness (for their faith).	وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَكُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾
67. And then surely <i>aa'taynabum</i> (We would have accorded-/given them) from <i>ladon</i> ¹⁴² (directly and possessively from) Us a great remuneration.	وَإِذَا لَا تَأْتِيَنَّهُمْ مِنَ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾
68. And surely We (would have) a right-guided them <i>saserattan</i> (single and specific path) straight.	وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾
69. And whoever [he] obeys Allah and the Messenger then those (are) with whom ^f Allah <i>an'ama</i> ¹⁴³ (graced	وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ

¹³⁴ This "إذا" is not a conditional article, See اعراب القرآن، لـ محمود صافي

¹³⁵ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted "an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony!

¹³⁶ The word "وعظ" rooted in "وعظ" = "exhorted" or "admonished," see footnote 979 above regarding "وعظ"!

¹³⁷ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger!"

¹³⁸ The word *istaghfara* = "استغفر" = "طلب الغفران" = "[he] sought forgiveness!" In English there is no seemly way to say: "استغفر" *per se*! So I settled for saying: "[he] sought forgiveness!"

¹³⁹ The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج," that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sin!"

¹⁴⁰ The word "تسليما" is infinitive noun for submit! Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun!

¹⁴¹ The word "يوعظون" rooted in "وعظ" = "exhorted" / "admonished," and "موعظة" could mean: exhortation or admonition!

¹⁴² The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدى" which is closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See اللسان!

bounteously and ennoblingly the most desirable and delighting boons¹⁴⁴ on them of the prophets and the *sseddeqeena*¹⁴⁵ (indeed the steadfast affirmers and ever practicers of the truth), and the martyrs and the *ssa'lebeena* (righteous-people); and *basona* (ultimately perfected and beautified) (are) those companionate¹⁴⁶.

مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا ﴿٧٦﴾

70. *Tha'leka* (that-afar-it/ that) (is) the munificence from Allah and sufficed by Allah Omniscient.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى
بِاللَّهِ عَلِيمًا ﴿٧٧﴾

71. O you who^r they^z believed let-take you^z yourⁿ precaution so let-bolt you^z (in military) detachments or let-bolt you^z together.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ
فَإَنفِرُوا ثُبَاتٍ أَوْ ءَنفِرُوا جَمِيعًا ﴿٧٨﴾

72. And verily of you^b certainly who^p [he] surely assuredly¹⁴⁷ loiters; then *en(if)* betided^w you^b a disaster^w said [he]: *qad* (already and affirmatively) *an'ama*¹⁴⁸ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁹ Allah on me *edh* (when) not [I] was with them *sha'heedan* (witnesser).

وَإِنَّ مِنْكُمْ لَمَن لَّيَبْطِئَنَّ فَإِنْ
أَصْبَحْتُمْ مَصِيبَةً قَالِ قَدْ أَنْعَمَ اللَّهُ
عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ﴿٧٩﴾

73. And indeed *en(if)* betided you^z munificence^x from Allah surely assuredly¹⁵⁰ say they^z as if not was between you^b and [between] him affection: *yalayta* (O, for a longing that) I was with them so [I] win a great win.

وَلَئِنْ أَصْبَحْتُمْ فَضْلًا مِنَ اللَّهِ
لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ
وَبَيْنَهُم مَّوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٨٠﴾

74. So let-mutually fight in Allah's path who^r they^z sell¹⁵¹ the life^w (of) the world^w by the Hereafter^w and whoever [he] mutually fights in Allah's path then [he] (is to be) killed or [he] prevails so will *nua'tebe* (We accord/ allot him) a great remuneration.

﴿٨١﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ
يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٨٢﴾

75. And what (is) for you^b not mutually fight you^z in Allah's path and¹⁵² the *musta'dh'afeena*¹⁵³ (deemed weaklings) of the men and the women and the children who^r say they^z: our Lord let-exit us [You^s] from this^w the village^w the *dha'leme*¹⁵⁴ (injustice-doer) (are)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ

¹⁴³ The word "أنعم" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم!" So, the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

¹⁴⁴ See the Lexicon attached to this Translation for "ne'amah" ("boon")!

¹⁴⁵ The word "sseddeqeen"="صديقين" means they who are indeed steadfast affirmers and practicer of the truth!

¹⁴⁶ The word "رفيقا" is either (حال) adverbial or (تمييز) specificative, in both instances meaning each companion!

¹⁴⁷ The "ل" in "ليبطئن" and also "ليقولن" in the next Ayah # 73, are juratory "ل"="القسم" amounting to="التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

¹⁴⁸ See footnote 142 above regarding "an'ama!"

¹⁴⁹ See the Lexicon attached to this Translation for "ne'amah" ("boon")!

¹⁵⁰ The "ل" in "ليقولن" is a juratory "ل"="القسم" amounting to="التأكيد", i.e. affirmation, expressed here by "assuredly"!

¹⁵¹ That is they exchange the life of the world for the Hereafter, i.e. they get the Hereafter. Also, "يشرون" = they sell and "يشتررون" = purchase! Example: "وشره بثمان بخت و كانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins!"¹⁵¹ And they were in him of the zabedeem, (low-estimators, deemed him insignificant)! (S12: 20).

¹⁵² This "and" and the two following are copulative particles = "حروف عطف" according to many Qur'an commentators!

¹⁵³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹⁵⁴ The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this Ayah, the word "الظالم" is to qualify the word "اهل" in "أهلها," which is singular or plural. So here the "village" is Makkah, thus, in

its^w folks; and let-make [You^s] for us from *ladon*¹⁵⁵ (*directly and possessively from*) You^g a *wa'leyan* (*guardian/ally*) and let-make [You^s] for us from *laddon* You^g ana'sseeran (*multitudinous-succorer*).

76. Who^r they^z believed mutually they^z fight in Allah's path; and who^r they^z disbelieved mutually they^z fight in the *Ttagboot's* (*devil/devil's rule/tyrant or his rule/an irreligious-man-made system*)'s path; so let-mutually fight you^z the Satan's *aw'leyaa*¹⁵⁶ (*guardians-/allies*); verily the Satan's scheme [was] feeble.

77. Have not [you^s] seen to whom^r (*had been*) said for them: let-check you^z yourⁿ hands^w and *aqemo*¹⁵⁷ (*let-you^z up/sustain the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z fulfill*) the *Zakata*^{w158} (*prescribed percentage of personal possessions*)^w; then *lamma* (*when/-whence*) (*had been*) written on them the fighting suddenly a team of them *yakhsawna* (*they^z reverently-fear*) the mankind as Allah's *khashya'te* (*reverent-fear*) or a harder *khash-ya'tan* (= *khashya'te*); and said they^z: our Lord where-fore wrote You^g the fighting on us; *lanla* (*why have not*) delayed us You^g to a near *ajalen*¹⁵⁹ (*term-limit*); let-say [you^s]: the world's^w *mat'ao* (*resource for transitory worldly delight*) (*is*) little while the Hereafter^w (*is*) *kabayron* (*superior/worthier*) for whom^p *ettaqa* (*he had reverently guarded not to displease Allah*); and not *todh'lamoona*¹⁶⁰ (*to be wronged you^z*) a *fa'tila* (*the entwined skin slough/thin thread in the slit of a date-stone*).

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers *mushayyada'ten*^{w161} (*well loftily built and calcite-covered*)^w; and *en* (*if*) betides them a *hasanaton*^w (*good-deed*)^w they^z say: this^w (*is*) from *enda* (*by munificence of/by Rule of*) Allah; and *en* betides them *sayyeaton*^w (*misdeed*)^w they^z say: this^w (*is*) from *endeka* (*issuing from you^s*); let-say [you^s]: all (*are*) from *ende* (*by munificence of/by Rule of*) Allah; then what (*is*) for these [the] people almost understand not a discourse.

79. What betided you^g of a *hasanaten*^w (*good-deed*)^w so (*it*^w *is*) from Allah; and what betided you^g of a *sayyeaten*^w (*misdeed*)^w then (*it*^w *is*) from your^t self^w; and We sent you^g for the mankind a messenger; and sufficed by Allah *Sha'heedan* (*Witnesser/ Testifier*).

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٦﴾

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا
فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا
إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا
تُظْلَمُونَ فَتِيلًا ﴿٧٨﴾

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ
وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ
تُصَبِّهْتُمْ حَسَنَةً يَقُولُوا هَٰذِهِ مِنْ
عِنْدِ اللَّهِ وَإِنْ تُصَبِّهْتُمْ سَيِّئَةً
يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ
مِّنْ عِنْدِ اللَّهِ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٩﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ
نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٨٠﴾

honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people! And here since the "أهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the overwhelming majority of them were so!

¹⁵⁵ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See اللسان!

¹⁵⁶ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

¹⁵⁷ That is you^z up/sustain/maintain all the rituals necessary!

¹⁵⁸ See the Lexicon attached to this Translation for what is exactly the Zakah, and what its implications are!

¹⁵⁹ The word "الْأَجَلُ" means term-limit, see اللسان!

¹⁶⁰ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this Ayah!

¹⁶¹ The word "مُشِيدَةً" = "mushayyadl" is an adjective describing well, loftily built and covered by calcite! See اللسان!

80. Whoever [he] obeys the Messenger so *qad* (already and affirmatively) [he] obeyed Allah; and whoever [he] diverted then not We sent you ^s over them a *ba'fee-dhan*¹⁶² (multitudinous keeper-up).

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيفًا

81. And say they: ^z obedience; then if *baraʒo*¹⁶³ (they ^z noticeably-went forth) from *endeka* (your ^t vicinity/ quarters), *bayyata*¹⁶⁴ (nocturnally harbored an assault)¹⁶⁵ a *ta'efa'ton*^w (band/ group/ faction/ party)^w of them other than which ^x says [you^s]/it^w (the group)¹⁶⁶; and Allah writes what *youbayyetona* (they^z nocturnally harboring of assault); so let-shun a'n (regarding) them [you^s] and let-trust [you^s] on Allah; and sufficed by Allah a Custodian.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي يَقُولُ وَاللَّهُ يَكْتُبُ مَا
يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

82. Do then not they^z ruminate The Qur'an^x; and had [it^x] been from *ende* (springing of) other than Allah surely they^z (would have) found in it ^x difference multitudinous.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ
اخْتِلَافًا كَثِيرًا

83. And if came (to) them a matter^x of [the] security or [the] fear¹⁶⁷ they^z broadcasted by it^x; and had *raddo*¹⁶⁸ (forthwith-retuned they^z it^x) to the messenger and to the command-possessors of them surely knew it^x who ^r they^z deduce it ^x of them; and *lanwla* (had it not been for) Allah's munificence on you^z and His mercy^w surely you^z (would have) *ettaba'atom* (closely-followed you^z) the Satan save a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَالْإِلَى أُولَى الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

84. So let-mutually fight[you^s] in Allah's path; not (to be) charged [you^s] except your^t self^w; and let-incite [you^s] the believers *asa* (craving a deed beyond one's means/ may) Allah to check *ba'asa* (warfare/ might) (of) whom^t they^z disbelieved; and Allah (is) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (punishing-determent).

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى
اللَّهُ أَنْ يَكْفِيَ بِأَسَ الَّذِينَ كَفَرُوا
وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا

85. Whoever [he] intercedes a *hasanatan*^w (good-deed)^w intercession^w for him is a lot¹⁶⁹ of it^w; and whoever [he] intercedes a *sayyeatan*^w (misdeed)^w intercession^w for him is a *keflon*¹⁷⁰ (sufficient portion-/ similar) of it^w; and

مَنْ يَشْفَعْ شَفِيعَةً حَسَنَةً يَكُنْ لَهُ
نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفِيعَةً
سَيِّئَةً يَكُنْ لَهُ كَفْلٌ مِنْهَا وَكَانَ

¹⁶² The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

¹⁶³ The word “بَرَزُوا” means they noticeably went forth, not just they went forth!

¹⁶⁴ The word “بَيَّتَ” = harbored by night, i.e. slept over it, implying scheming to alter it! See الطبري!

¹⁶⁵ Harbored means: entertained or nourished a specified thought or feeling!

¹⁶⁶ The hidden pronoun in “تَقُولُ” carries dual meaning: (1) what you said to them, or (2) what they said to you! That is they changed what you told them or they changed what they told you! See الذر المصون، د أحمد الحلبي

¹⁶⁷ Some Arabic linguists said that: “الْخَوْفُ” = “الْقَتْلُ” See تاج العروس and اللسان

¹⁶⁸ The word “رَدُّوهُ” is rooted in “رَدَّ” meaning forthwith-retuned; example the greeting must be “forthwith-retuned,” as in this Ayah: “And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S 4: 86)!

¹⁶⁹ The Arabic word “نَصِيبٌ” = “nasseeb” has several meanings, among them: (1) a lot as in luck; (2) a portion or a share of something. Thus, “نَصِيبٌ” is different from “كَفْلٌ” as noted in footnote 1021 next.

¹⁷⁰ The word “كَفْلٌ” = “keflon” has several meanings, among them; sufficient. (1) a portion, (2) like, equal, or similar (to an already established sum of a certain quantity or quality). Also see الراغب و اللسان

Allah[was]over everything *Muqetan*¹⁷¹ (Omnipotent/- Sustainer of time and place for all things).

86. And if (had been) greeted you^z by a greeting^w then let-greet you^z by *ahsa'na*¹⁷² (perfecter and beautifuler) than it^w or *ruddo*¹⁷³ (let-you^z forthwith-return it^w); verily Allah [was]over every-thing *Haseeban* (meticulous Reckoner).

87. Allah; no an *elaha* (a deity) except Him; surely assuredly¹⁷⁴ gathers you^z [He] to The *Qeyamatey's*^w (Judgment's) Day^x no suspicion (is) in it^x; and who^a (is) *assdaqo* (more truthful) than Allah a discourse.

88. So what (is) for you^b in the hypocrites *fe'a'tay'ne*^w (two: bands/ parties/ groups)^w; and Allah relapsed/ inverted them by what they^z earned; do you^z want to aright-guide whom^p Allah misled; and whom^p Allah misleads so never you^s find for him a path.

89. Longed¹⁷⁵ they^z if¹⁷⁶ you^z (were to) disbelieve as they^z disbelieved so you^z be coequal; so let-not *tattakbetho*¹⁷⁷ (you^z take and make) of them *aw'leyaa*¹⁷⁸ (guardians/ allies) until they^z emigrate in Allah's path; then *en* (if) they^z diverted then let-take them you^z and let-kill them you^z whence you^z found them; and let-not *tattakbetho*¹⁷⁹ (you^z take and make) of them *waleyyan*¹⁸⁰ (guardian/ ally) and neither *nasseeran* (iterative succorer).

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*^{x181} (ratified-covenant)^x or they^z came (to) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (would have) empowered them over you^b; then surely they^z (would have) mutually fought you^b; so *en* (if) they^z withdrew-/ isolated (from) you^b so not fought¹⁸² you^b they^z and they^z cast to you^b the *salama* (submission-/ reconciliation/ peace) then not made Allah for you^b on them a path.

اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتٌ ﴿٨٦﴾

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٧﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٨﴾

﴿٨٩﴾ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَعْتَيْنَ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٩٠﴾

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٩١﴾

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءَكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُقَتِّلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلَسَلَمْ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٢﴾

¹⁷¹ The Arabic word "مُقِيتًا" = "Muqetan" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

¹⁷² There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

¹⁷³ The word "رُدُّوهَا" is rooted in "رَدَّ", see footnote 1018 above regarding "رَدَّ"!

¹⁷⁴ The "ل" in "اليجمعن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"!

¹⁷⁵ The word "ودُّوا" translated as "longed they" means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

¹⁷⁶ See the Lexicon attached to this Translation regarding "لو".

¹⁷⁷ The word "اتَّخَذُوا" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذُوا" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

¹⁷⁸ The word "أَوْلِيَاءَ" could also mean in certain constructs: friends, protectors, allies!

¹⁷⁹ Ibid!

¹⁸⁰ The word "وَلِيًّا" could mean: friend, protector, or guardian/ally!

¹⁸¹ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation!

¹⁸² See the Lexicon attached to this Translation regarding the effect of the particle "لم" which changes the present tense to a past tense!

91. Shall find you^z others they^z want to have security (towards) you^z and to have they^z security (towards) their people; everywhen¹⁸³ (had been) *ruddo* (forthwith-returned they^z) to the *fetna'te*^w (warring/ tumult/ disbelief)^w they^z (had been) relapsed/inverted in it^w; so *en(if)* not they^z withdrew/isolated (from) you^b and they^z cast/offered you^z not the *salama* (submission-reconciliation/ peace) and they^z checked not their hands^{w184} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁵ them; and *ulaekum*¹⁸⁶ (collective-those there/those), We made for you^b over them an authority manifest.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ
بِأَمْنُكُمْ وَيَأْمِنُوا قَوْمَهُمْ كُلٌّ مَا
رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ
لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ
وَيَكْفُوا أَيْدِيَهُمْ فخذوهم واقتلوهم
حَيْثُ تَقْفَتُمُوهُمْ وَأُولَئِكَمَّ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

92. And not [was] for a believer to kill a believer except mistakenly¹⁸⁷; and whoever kills [he] a believer mistakenly then freeing a neck^{w188} *mu'a'mena'ten*^w (he who attained age of doing the prescribed: Prayer and fasting)^w and a *de'yaton*^w (compensatory-blood-money)^w handed-over^w to his family^w except if that *yassaddago* (recipients remit as charity); then *en(if)* [was] [he] of a people foe¹⁸⁹ for you^b while he is a believer then freeing a neck^w *mu'a'mena'ten*^w; ¹⁹⁰ and so *en[was]* [he] of a people between you^b and [between] them a *meethagon*^{x191} (ratified-covenant)^x then *de'yahton* handed over^w to his family^w (victim's) and freeing a neck^w *mu'a'mena'ten*; then whoever [he] found not (the wherewithal) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscient *Hakeeman*¹⁹² (infinite bekma¹⁹³ Possessor).

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ
مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا
خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ
مُسْلِمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ
يَصَدَّقُوا فَإِنْ كَانِ مِنْ قَوْمٍ
عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ
مُسْلِمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ
مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

93. And whoever [he] kills a believer intentionally then his requital (is) Hell^w immortal [he] (is) in it^w; and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ
فِي سَبِيلِ اللَّهِ فَتَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامُ لَسْتَ

94. O you, who^t they^z believed if peregrinated you^c in Allah's path then let-verify you^z and let-not say you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (are) a believer *tabtaghona*¹⁹⁴ (earnestly-quest you^z)

¹⁸³ The particle “ما” has many meanings, among them “time,” الجو “كل ما أمطرت برد الجو”.

¹⁸⁴ The particle “لم” applies to: isolated, offered, and checked respectively! See إعراب القرآن، لمحمود صافي

¹⁸⁵ The word “تقفتموهم” rooted in “تقف” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أدركه ببصره لحدة في النظر”، “ظفر به”، “صادف” respectively! See اللسان الهادي! I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting!”

¹⁸⁶ The word “ulaekum”= “أولائكم” is a noun of indication for the plural masculine or feminine meaning all those there!

¹⁸⁷ That is to say: circumstantially or accidentally.

¹⁸⁸ The expression “freeing a neck” is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word “neck” is a feminine gender, hence “neck” and so its referent “mu’amenah” is not a “she-believer” per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars!

¹⁸⁹ The word “عدو” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see اللسان الهادي

¹⁹⁰ Regarding the word “mu’amenah” see to the explanation of footnote 1037 above!

¹⁹¹ The word “ميثاق”= “assured covenant” and “عهد”=covenant. See the Lexicon attached to this Translation!

¹⁹² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

¹⁹³ See the Lexicon attached to this Translation for “bekmd”

¹⁹⁴ The word “ابتغى”= “طلب حثيثا” meaning: earnestly quested!

the life^w (of) the world's^w transients; hence¹⁹⁵ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (that-afar-it/that) you^c were of before; then *manna*¹⁹⁶ ([He] had graced His boon^w) Allah on you^b; so let-verify you^z; verily Allah [was] by what you^z work (is) Proficient.

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojahedoon* (the earnest fighters) in Allah's path by their possessions and their selves^w preferred Allah the *Mojahedeena* by their possessions and their selves^w over the sitters a rank^w; and each Allah promised the Paradise^w; and Allah preferred the *Mojahedeena* over the sitters a great remuneration.

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

97. Verily whom^r *tawaffahum*¹⁹⁷ (receive them while dying) the angels¹⁹⁸ (while they are) *dha'leme*¹⁹⁹ (he-they injustice-doers) (to) their selves^w said they^z: in what were you^z; said they^z: we were *mustadh'afeena*²⁰⁰ (deemed weaklings) in the land;^w said they^z (the angels): has (it^w) not been Allah's Earth^w vast so you^z emigrate in it^w; so those, their abode/lodging (is) Hell^w and fouled-she^y a destiny.

98. Except the *mustadh'afeena*²⁰¹ (deemed weaklings) of the men and [the] women and the children, (that) they^z cannot (do) a scheme and nor *yahtadoona* (they who find and accept the aright-guidance) a path.

99. So those *asa*²⁰² (craving a deed beyond one's means/may) Allah that [He] pardons a'n²⁰³ (regarding) them; and Allah [was] *Affonwan* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

100. And whoever [he] emigrates in Allah's path [he] finds in the land^w/Earth^w *moraghaman*²⁰⁴ (route/-escape) many and an expanse^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (already and affirmatively) fell his remuneration

مُؤْمِنَاتٍ تَتَبِعُونَ عِزَّ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيهِمْ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُجَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴿١٠٠﴾

وَمَنْ يَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجًا كَثِيرًا وَسِعَةً وَمَنْ تَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ

¹⁹⁵ The “ف” in “فعنده” is “تعليلية” i.e. indicative of “cause or reason!” See إعراب القرآن، لمحمود صافي

¹⁹⁶ The word “مَنَّ” in “يَمُنْ” means “إِنْعَمَ يَنْعُمُهَا” That a “boon He graces it!”

¹⁹⁷ This is yet another of the Arabic tongue expression: “تَوَفَّاهُمُ الْمَلَائِكَةُ” “receive or have received their souls the angels,” a sort of euphemism for those people who are dying but not yet dead!

¹⁹⁸ Here again “the angels,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁹ See the *Lexicon* attached to this Translation for “ظَالِمٌ”=“injustice-doer” and “ظَلَمٌ”=“wronged!”

²⁰⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

²⁰¹ Ibid!

²⁰² The word “asa” has many implicative meanings, see the *Lexicon* attached to this Translation!

²⁰³ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

²⁰⁴ The word *moraghaman* = “مِرَاجًا” means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a “route” or an “escape,” or a “way” and also will find some “expanse” once away from his/her current situation where he/she cannot practice his/her religion freely!

on Allah; and Allah [was] *Ghafooran* (iterative-Forgiver) *Rabeeman* (iterative mercy Giver).

101. And if peregrinated you^c in the Earth^w then not on you^b a *jonahon*²⁰⁵ (*sin*) that you^z shorten [of] the Prayer^w *en(if)* you^c feared/knew²⁰⁶ that (*migh*) essay you^b who^r they^z disbelieved; verily the disbelievers they^z [were] for you^b a foe²⁰⁷ manifest.

102. And if²⁰⁸ you^g [was]/were in them then upped²⁰⁹ you^g for them the Prayer^w then let up a *ta'efa'ton*^w (*band/-group/party*)^w of them with you^g and let take they^z their weapons; then if they^z kowtowed then let be they^z from yourⁿ beyond/back; and let come another *ta'efa'ton*^w not prayed they^z then let-pray they^z with you^g and let-take they^z their precaution and their weapons; longed²¹⁰ who^r they^z disbelieved if²¹¹ you^z neglect *a'n* (*regarding*) yourⁿ weapons and *amate'atey*²¹² (*baggages/furnishings/chattel/things of utility for*) you^b so they^z tilt on you^b one^w tilt^w; and no *jonaha* (*sin*) (*is*) on you^b *en(if)* [was] by you^b an annoyance of rain or you^c were ill to lay aside yourⁿ weapons; and let-take you^z yourⁿ precaution; verily Allah prepared for the disbelievers a humiliative torment.

103. Then if finished you^z the Prayer^w then let-remember you^z Allah (*manneristically*)²¹³ standing, sitting and over yourⁿ sides; and if tranquilized²¹⁴ you^z then *aqemo*²¹⁵ (*let-you^z up/sustain the prescribed obligations of*) the Prayer^w, verily the Prayer^w was-she^y on the believers a writ appointed.

104. And let not *tabeyno*²¹⁶ (*you^z weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegba'e*

غَفُورًا رَحِيمًا ﴿١٠١﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠٢﴾

وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٣﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٤﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ

²⁰⁵ See the *Lexicon* attached to this *Translation* for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “جَنَاحٌ”= no sin!

²⁰⁶ *Linguistically* the word “خَافَ” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

²⁰⁷ The word “عَدُوٌّ” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *اللسان* and *الهادي*!

²⁰⁸ The particle “إِذَا” is a *future adverbial conditional* article hence it is “if” not “when!” also, [was] versus were!

²⁰⁹ There is a *distinction* between “قَامَ” = “*upped*” = “*got up or rose*” (*in the intransitive sense*, and “*stood*” = “*أوقف*”

²¹⁰ The word “وَدَّ” translated as “*longed*” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

²¹¹ See the *Lexicon* attached to this *Translation* regarding “لَوْ”

²¹² The word “أَمْتَعَهُ” = “*amate'd*” means: *baggages, furnishings, chattel, things for utility*! See the *Lexicon* attached to this *Translation* for elaboration!

²¹³ *Manneristically* is needed to *adjust for a lack of adverbs (حال)* or *absolute objective nouns (مفعول مطلق)*, as required by the *Arabic* text for “*standing*” and “*sitting*” as *presently* there is no such thing as “*standingly*” or “*sittingly*,” in English!

²¹⁴ The *Arabic* word “أَطْمَأْنَنْتُمْ” i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “أَمْنَتُمْ” felt “*secured*” with respect to *potential* physical danger.

²¹⁵ The word “أَقَامَ” in “أَقِيمُوا” is covered in the *Lexicon* attached to this *Translation* with an *elaborate* discussion on this important word! Also see footnote 81 of (S2:3) regarding “يَقِيمُونَ”!

²¹⁶ The word “تَهِنُوا” is rooted in “وَهْنٌ، فَوْهْنٌ أَيْ ضَعْفٌ، أَوْ صَارَ بِهِ وَهْنًا”

و الوهن هو الضعف وعدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله! و وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

(earnest-quest) the people; *en(if)* be^x you^z pain so surely they^z pain like what you^z pain; and *tarjona* (you^z fear/ hope) from Allah what not *tarjona* (they^z hope/ fear); and Allah [was] Omniscient *Hakeeman*²¹⁷ (*infinite bekma*)²¹⁸ Possessor).

105. Verily We descended to you^g The Book by the right to rule [you^s] among the mankind by what Allah (*had*) shown you^g; and let-not be [you^s] for the betrayers *kha'sseman* (iterative pleader).

106. And *estaghfer*²¹⁹ (let-seeK forgiveness [you^s]) (from) Allah; verily Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

107. And let-not dispute [you^s] *a'n*²²⁰ (regarding) whom^r *yakhtanona*²²¹ (they^z commit perfidy) (to) their selves; verily Allah loves not whom^p [he] [was] *khanwanan* (recurrent cheater) *atheeman* (iteratively sinner).

108. *Yastakhfona*²²² (affirmably conceal they^z) from the mankind and not *yastakhfona* from Allah while He (*is*) with them *edh* (while)²²³ *youbayyetona*²²⁴ (nocturnally harbor²²⁵ assault they^z) what not [He] delights of the say; and Allah [was] by what they^z work Surrounders.

109. Ha you^f these disputed you^c *a'n* (regarding) them in the life^w (of) the world^w so who^a (*shall*) dispute Allah *a'n* them The *Qeyamatey's*^w (Judgment's) Day; or who^a (*shall*) be over them a custodian.

110. And whoever [he] works an ill or [he] wrongs²²⁶ (to) himself afterwards *yastaghfer*²²⁷ ([he] seeks forgiveness) (from) Allah [he] finds Allah *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).

تَكُونُوا تَأْمُونُ فَإِنَّهُمْ يَأْمُونُ
كَمَا تَأْمُونُ وَتَرْجُونَ مِنْ
اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٠٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ
وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٦﴾
وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا ﴿١٠٧﴾

وَلَا تَجْدِلْ عَنْ الَّذِينَ يَخْتَانُونَ
أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
خَوَانًا أَثِيمًا ﴿١٠٨﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ
يُبَيِّنُونَ مَا لَا يُرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٩﴾
هَتَأْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي
الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِلُ اللَّهَ
عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكِيلًا ﴿١١٠﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَحِيمًا ﴿١١١﴾

Therefore, the word “تَهْنُوا” linguistically has several meanings, relevant to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause!” In English there is no way to express the word “تَهْنُوا” in one word per se! Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.

²¹⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

²¹⁸ See the *Lexicon* attached to this Translation for “bekma”

²¹⁹ The word *istaghfer* = “استغفر” = “اطلب الغفران” = “let-seeK forgiveness [you^s]!” In English there is no seemly way to say: “استغفر” per se! So I settled for saying: “[let-seeK forgiveness [you^s]!”

²²⁰ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”

²²¹ The phrase “they^z commit selves” perfidy” for the Arabic word “يَخْتَانُونَ” is meant to show that “يَخْتَانُونَ” is different than “يَخُونُونَ” as “يَخُونُونَ” is simple “cheating;” but “يَخْتَانُونَ” is much stronger, as it means cheating on some thing one is entrusted to guard!

²²² The Arabic word “يَسْتَخْفُونَ” is translated as “they affirmably conceal.” What is to be noted here is “يَسْتَخْفُونَ” is equivalent to “يَخْفُونَ” but “يَخْفُونَ” is although linguistically acceptable is not a lofty or an elegant term as “يَسْتَخْفُونَ” refer to تاج العروس Also, see the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

²²³ The particle “إذ” has several meanings, among them: when, while! See ابن هشام

²²⁴ The word “بَيْت” = harbored by night, i.e. slept over it, implying scheming to alter it! See الطبري

²²⁵ Harbored means: entertained or nourished a specified thought or feeling!

²²⁶ The say: “يَظْلِمُ نَفْسَهُ” = “he does injustice to himself” = he wrongs to himself! The best I could find to say is: he wrongs to himself, but “to” is not part of the main text! So I enclosed it in a parenthesis!

²²⁷ See footnote 1080 above regarding ايسْتَغْفِرُ

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submitters/slaves) a lot *mafrodhan* (ordainment made/-made obligatory).

119. And surely [I] assuredly (*shall*) mislead them; and surely [I] assuredly *umanneyobum*²³⁷ (*shall arouse their unattainable desires of them*) and surely [I] (*shall*) assuredly command them so surely (*shall*) assuredly slit they^z the ears of the *an'aa'me*²³⁸ (*cattle/sheep/goats-/and camels*)^w; and surely [I] (*shall*) assuredly command them so surely they^z (*shall*) assuredly change Allah's creation; and whoever *yattakebethee*²³⁹ (*he takes and makes*) the Satan *wa'leyan*²⁴⁰ (*guardian/-ally*) of without-/lesser-than Allah so *qad* (*already and affirmatively*) lost [be] a manifest *kebusra'nan*²⁴¹ (*perdition/-waste/-misguidance*).

120. Promises them [be] and *youmanneyhum* (*he assuredly arouses the unattainable desires of them*); and not promises them the Satan except beguilement.

121. Those their abode/lodging (*is*) Hell^w and they^z find not *a'n* (*off/ regarding*) it^w a *ma'beessa* (*an escaping-place*).

122. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (*in*) paradise^w /gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it^w forever; Allah's promise (*is*) (*absolute*)-right²⁴²; and who^a (*is*) *assdaqo* (*more faithful/ truer*) than Allah's *qeelan*²⁴³ (*responsive/-assertive say*).

123. Neither by yourⁿ longings and nor the book's folks longings; whoever [be] works ill^x (*is*) requited [be] by it^x; and [be] finds not for him of lesser than Allah a *wa'leyan* (*guardian/ally*) and nor a *na'seeran* (*multitudinous-succorer*).

124. And whoever [be] works the righteous-works^w of a male or a female while he (*is*) a believer so those they^z enter the Paradise^w and not *yodh'lamoona*²⁴⁴ (*to be wronged they^z*) a *na'qeera*²⁴⁵ (*tiny dot on the head cap of the date-stone*).

عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٩﴾

وَلَا ضِلَّيْنَهُمْ وَلَا مِئْتِينَهِمْ وَلَا مَرْنَهُمْ
فَلْيَتَكَنَّ ءَاذَانَ الْأَنْعَامِ
وَلَا مَرْنَهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ
وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا
مُّبِينًا ﴿١٢٠﴾

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢١﴾
أُولَٰئِكَ مَاؤُهُمْ جَهَنَّمُ وَلَا
يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢٢﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٣﴾
لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ
بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٢٤﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِّنْ
ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٥﴾

²³⁶ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

²³⁷ The word “الْتَمَنِي” for a thing means *desiring* that thing for which there is no hope of it happening!

²³⁸ The word “the an'am” = “الْأَنْعَامُ” or “neami” “تَعَمٌ” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كُلُّ ذِي خَلْفٍ وَظَلْفٍ” = cattle, sheep, goats, and camels!

²³⁹ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

²⁴⁰ The word “وَلِيٌّ” could also mean: a friend, or a protector!

²⁴¹ The word “الخسران,” linguistically in The Qur'an has various senses, such as “waste” or as in here it means *misguidance/perdition*! See the Lexicon attached to this Translation for details! Also see البصائر!

²⁴² The Arabic text says: “حَقًّا,” not “حَقٌّ,” i.e. the word “حَقًّا” = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي

²⁴³ The word “قِيلَ” is the *pronounced say* and also it is the *assertive response* to a pronounced say! In this case, it means and Allah knows best, Allah's say is *emphatically and assuredly truer* than any other!

²⁴⁴ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

²⁴⁵ The word “nageera” = “نَقِيرًا” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

125. And who^a (*is*) *ahsa'no*²⁴⁶ (*perfecter and beautifuler*) religiously than whom^p [*he*] consigned his face²⁴⁷ for Allah while he (*is*) a benefactor and *ettaba'a* ([*he*] closely-followed) Ebraheema's (Abraham)'s sect ^w/faith, ^w *haneefan*²⁴⁸ (*soundly inclined be*); and *ittakhatha*²⁴⁹ (*took and made*) Allah Ebraheem *khaleylan*²⁵⁰ (*ultimate-faithful friend*).

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿٢٦﴾

126. And for Allah what (*are*) in the Heavens ^w and what (*are*) in the Earth^w; and Allah [*was*] by every-thing Surrounders.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿٢٧﴾
وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي الْكِتَابِ فِي بَيْتِ
النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ مَا كُتِبَ
لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضَعِّفِينَ مِنَ الْوُلَدِ
وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ
بِهِ عَلِيمًا ﴿٢٨﴾

128. And *en* (*if*) a woman [*feared/knew*]-she²⁵³ of her *ba'a'le* (*husband/lord/owner*) a *nosbozan* (*disdainfully upraise in recalcitrance*) or a shunning then no *jonaha*²⁵⁴ (*sin*) (*is*) on them both to both reconcile between them both arrant reconciliation ^{x255} and the reconciliation ^x (*is*) *khayron* (*superior/worthier*); and *ubdherat* (*had been presented she^y predeterminedly vis-à-vis time and place*) the selves^w (*of*) the *shubha*²⁵⁶ (*stinters*

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا
أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ
خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ

²⁴⁶ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

²⁴⁷ The Qur'anic diction "consigned his face" is an Arabic *tongue* expression meaning *determinedly moved towards* (in this case) *Allah and he submissively gave up himself* for Allah's care and His cause's endeavor; "his face" means "his entity!"

²⁴⁸ The word "حنيفًا" = "ميلًا" is an *adverbial* construct, hence "leanly!" See إعراب القرآن، لمحمود صافي. The "leaning" is to the *sound religion or faith* of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on *multiple idols' worships*!

²⁴⁹ The word "اتَّخَذَ" from "الإِتْخَاذُ", see footnote 1087 above!

²⁵⁰ The word "خَلَّة" is "ultimate-faithful-friendship," i.e. friendship without any "خلل" = *defect*! English as well as Arabic-English dictionaries almost *all* do *not* have an entry for "خَلَّة"! They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or *friendship without defect*! Clearly *intimate*, although gives the sense of "closeness and sincerity" it also carries with it the *unacceptable* open expression of "sexual relation," hence making such entry as *useless and invalid* in terms of "خَلَّة" as stated in The Qur'an. That is why I chose to express "خَلَّة" as "ultimate-faithful-friendship!"

²⁵¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

²⁵² See the *Lexicon* attached to this *Translation* for the distinction between "al-qest" = "القسط" and the justice = "العدل."

²⁵³ Linguistically the word "خاف" carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

²⁵⁴ See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جَنَاح" = no sin!

²⁵⁵ The word "صلحا" is *مفعول مطلق*! Thus, it must be qualified to so indicate that, so *arrant* is affixed!

²⁵⁶ The word "shubha" = "الشح" versus "البخل" the two words are *too different*! "الشح" means *deficiency in obliging* towards what is *expected* or *presumed duty or responsibility*, where as "البخل" is *greed in giving wealth*! So, "asshubha" is (*stinting towards doing what is dutiful*)! In a discussion of attempted reconciliation between the disputants: *husband and wife*, each appears to be *insisting* on their *individual rights*, normally, she for *his desertion*

towards doing what is dutiful); and if *tobseno* (you^z: render benevolence/ ultimately perfect and beautify yourⁿ deeds/ says) and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

129. And never can you^z to *ta'adelo* (you^z equalize/ be-just) among the women albeit hankered you^c; so let-not incline you^z all the inclination²⁵⁷; so you^z leave her as the overhang^w/suspense²⁵⁸; and *en(if)* you^z reconcile and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] *Ghafooran* (iterative-Forgiver) *Rabeeman* (iterative mercy Giver).

130 And *en(if)* both separate enriches²⁵⁹ Allah each of His plenitude and [was] Allah *Wa'sean*²⁶⁰ (Furnisher of provision and mercy), *Hakeeman*²⁶¹ (infinite *bekmah*²⁶² Possessor).

131. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w and *laqad* (verily, already and affirmatively) enjoined We whom^r *oto* (the^z had been accorded/ given) the book of before you^b and *eyyakum*²⁶³ (indeed including you^b) that *ettaqo* (let reverentially guard you^z not to displease) Allah; and *en(if)* you^z disbelieve so verily for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and [was] Allah *Rich Ha'meedan*²⁶⁴ (multitudinous praised, iterative praiser).

132. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w and sufficed by Allah Custodian.

133. *En(if)* [He] wills [He] annuls/undoes you^b O, you the mankind; and *ya'atey* ([He] comes forth) by others; and [was] Allah over *tha'leka* (that-afar-it/that) Omnipotent.²⁶⁵

134. Whoever [he] [was] [wanting] the world's^w reward^x so *enda* (by munificence of/ γRule of) Allah (is) the world's^w reward and the Hereafter's^w; and [was] Allah

وَأِنْ تَحْسَبُوا أَنَّ اللَّهَ

كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ

كَانَ غَفُورًا رَحِيمًا

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ

and he for her recalcitrance. So both have their “*shubha entities*” manifested! However, the best path is as shown by the rest of this great *Ayah*, exemplified by the kindness and *ettaqwa* (love and fear of Allah). In other words, if each will try to overcome their individual “covetous enmity” and try to be kind to the other and have *taqwa*, of Allah, of course Allah is “All Proficient” of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive *Ayah*.

²⁵⁷ The Qur’anic diction “not all the inclination” is an Arabic tongue say, meaning: beyond bounds!

²⁵⁸ The Qur’anic diction “overhang^w/suspense” is an Arabic tongue saying meaning: in an undecided status!

²⁵⁹ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁶⁰ The word “*wa'sean*” is singular, masculine, subjective noun with multiple meanings: (1) Surround of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “*was'ean*” also with a capital “W,” to make “The *Was'ean*” then it becomes one of Allah’s most beautiful names, meaning Furnisher of provision and mercy to everything!

²⁶¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

²⁶² See the *Lexicon* attached to this Translation for “*bekmah*”

²⁶³ The word “إِيَّاي”=“أداة توكيد لضمير منصوب”، an article of intensity for an objective pronoun!

²⁶⁴ The word “حميد” linguistically means: “He is much praised” or “He praises muchly,” thus He is automatically a praiser= “إحامد”

²⁶⁵ See the *Lexicon* attached to this Translation for the distinctive difference for: “this,” “that,” and “far-that”

Sameean (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer) Basseeran (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٥﴾

135. O you, who^r they^z believed let-be you^z *qanwa-meena*²⁶⁶ (iterative protectors/sustainers you^z) by the *qesste*²⁶⁷ (removal of injustice and rendering absolute-justice) witnesses/testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; en (if) be [he] a rich or an indigent²⁶⁸ then Allah (is) worthier by them both²⁶⁹; so let-not *tatta'be'o* (closely-follow you^z) the *hawa* (tendentious liking) that you^z swerve and en you^z twist²⁷⁰ or you^z shun so verily Allah [was] by what you^z work Proficient.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ
بِهِمَا فَلَا تَتَّبِعُوا أَهْوَىٰ أَنْ تَعْدِلُوا
وَإِنْ تَلَوْنَهَا أَوْ تَعْرِضُوهَا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾

136. O you, who^r they^z believed let-believe²⁷¹ you^z by Allah and His messenger and The Book^x which^x *naẓẓala* (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [he] disbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [he] strayed afar stray.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا ءَامَنُوا بِاللَّهِ
وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِنْ
قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٧﴾

137. Verily who^r they^z believed afterwards they^z disbelieved afterwards they^z believed afterwards they^z disbelieved afterwards *izdado*²⁷² (they^z further augmented) a disbelief not was Allah to forgive for them and nor [to] aright-guide them a path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ
ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا
لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٨﴾

138. *Bashsher*²⁷³ (let-tellyou^s pleasant tidings) the hypocrites indeed surely for them (is) a painful torment.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا
أَلِيمًا ﴿١٣٩﴾

139. Who^r *yattakhetho*²⁷⁴ (they^z take and presume) the disbelievers *awa'leyaa*²⁷⁵ (guardians/allies) of without-/lesser than the believers do *yabtagbona*²⁷⁶ (they^z

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ

²⁶⁶ The word "قَوَّامِينَ" is plural for "قَوَّامٌ" meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly providing and maintaining* or *visa versa*!

²⁶⁷ See the *Lexicon* attached to this *Translation* for the distinction between: "الْقِسْطُ" and "الْعَدْلُ".

²⁶⁸ The word "فَقِيرٌ" versus the "مَسْكِينٌ" see the *Lexicon* attached to this *Translation* for the distinction!

²⁶⁹ In other words the "شَهَادَةُ" the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for rich or poor*, Allah *a fortiori* will take care of *both* if and when the "شَهَادَةُ" is rendered *truthfully*. That is *truth serves every one's best interest*.

²⁷⁰ That is you *twist your tongue* in an effort to *muzzle* your testimony, "شَهَادَةُ" in *favor* or *against*!

²⁷¹ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed books, and His messengers, and His angels, and the Day of The Judgment. In other words, this would apply to the people of the book as well as the Muslims.

²⁷² The word "أَزْدَادٌ" implies greater *intensity*, and اللّٰتاج says it is "إِبْلَغٌ" So *further* is prefixed for this purpose!

²⁷³ The word *bashsher* = "بَشِّرْ" has no English equivalent *per say*! So, we resort to *transliteration* and *parentetical explanation*! It is a *command verb* where a *speaker* is *commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times *pleasing* to some recipients! As some times "grievous" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant tidings*, except by way of *sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismality* is very fitting for them!

²⁷⁴ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in *لسان العرب* therefore, "يَتَّخِذُ" is *always* taking and presuming *some thing* about what was taken! Thus, it is *not* just the mere *taking*!

²⁷⁵ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*!

²⁷⁶ The word "يَبْتَغُونَ" is based on the word "يَبْتَغِي" = "يَطْلُبُ حَيْثُ" meaning: *earnestly quested*!

earnestly-quest) enda (by rule of/ or characteristic of) them the prestige²⁷⁷; so truly the prestige (is) for Allah together.

مِنْ دُونَ الْمُؤْمِنِينَ أَيْتَغُوثٌ عَنْدَهُمْ

الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٤٠﴾

140. And qad (already and affirmatively) nazzala (repetitively descended) [He] on you^b in The Book that if you^c heard Allah's Aya'te^w (statements) (being) disbelieved by it^w and youstab'za'a (being affirmably jested) by it^w then let-not sit you^z with them until they^z wade²⁷⁸ in a discourse^x other than it^x; verily you^b (are) then like them; verily Allah (is) the hypocrites' Gatherer and the disbelievers' (too) in Hell^w together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤١﴾

141. Who^r await they^z by you^b so en(if) [was] for you^b an opening^{x279} (overwhelming victory) from Allah said they^z: have we not been with you^z; and en [was] for the disbelievers a lot²⁸⁰ they^z said: had not we overwhelmed²⁸¹ over you^z and we prevented you^z from the believers; so Allah rules among you^b The Qeyamatey's^w (Judgment's) Day and never Allah makes for the disbelievers over the believers a path.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْذِثْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤٢﴾

142. Verily the hypocrites mutually beguile Allah, while He(is): beguiling²⁸²/beguiler (of) them, and if they^z upped²⁸³ to the Prayer^w they^z upped indolently, pretending (to) the mankind and they^z remember Allah not save a little/a few.²⁸⁴

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾

143. (Being made) vacillators²⁸⁵ (they are) between tha'leka (that-afar-it/that) not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path.

مُذَبِّذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٤﴾

144. O you who^r they^z believed let-not tattakbetho²⁸⁶ (take and make you^z) the disbelievers aw'leyaa²⁸⁷ (guardians/allies) of without/lesser than the believers; do you^z want to make for Allah on you^b an authority manifest.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٥﴾

²⁷⁷ The word "العزة" = "prestige" = lordliness in the sense of: possessing power and authority over others!

²⁷⁸ The Arabic tongue expression: "خاض في الحديث" = "waded in the topic," means plunged into discussing the topic without knowledge or plunged in it recklessly! So, those who rejected and derided Allah's Aya'te were wading in the topic!

²⁷⁹ The word "فتح" means "overwhelming victory, victory, besting and rule" see الراغب!

²⁸⁰ Here a lot ("chance- success") means it was the turn for the disbelievers to be victorious, as wars are, according to Arabic proverb: "الحرب سجال," i.e. the war is alternating, successes and failures! In the case of the disbelievers' "victory" The Qur'an refers to it as "نصيب" or chance-success! Therefore the spoils of success should be shared!

²⁸¹ The word "استحذو" means gained complete prevalence or overwhelmed! So, the hypocrites are addressing the disbelievers reminding them that they had prevailed over them earlier. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸² "He (is): beguiling them /beguiler" = He is doing with them what the overcomeer does in such contest, as He has foreknowledge and they do not have! In this respect see very relevant and informative footnote 75 for (S2:9)

²⁸³ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف" = "وقف")

²⁸⁴ That is only a few of them or their remembrance is so small and little not worthy of much!

²⁸⁵ The word "muthabthabeen" is objective, masculine, plural noun with no English equivalent per se! It means those that were unable to determine for themselves, they are made to vacillate and swing from one side to the other!

²⁸⁶ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

²⁸⁷ The word "اولياء" could also mean, among them: protector, friend.

145. Verily the hypocrites (are) in *eddarke* (descending bottom) the lowest level of The Fire^w and never [you^s] find for them *nasseeran* (iterative succorer).

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

146. Except whom ^r they ^z repented and they^r mended and they ^z safeguarded by Allah and *akhlasso*²⁸⁸ (they: were true/genuine/sincere) (towards) their religion for Allah so those (are) with the believers and will youa'tey (accord/allot) Allah the believers a great remuneration.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. What Allah does by yourⁿ torment *en* (if) you^c thanked and you^c believed and Allah [was] thanker Omniscient.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Not loves Allah the loudness/openness²⁸⁹ by the ill of the say except whomever[he] (had been) wronged; and Allah [was] *Sameean* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. *En* (if) you^z disclose/flash a *khayran*^x (desirables/-worship/ goodness)^x or you^z conceal it^x or you^z pardon a'n (regarding) an ill then verily Allah [was] *Afonwan* (multitudinous Pardoner) Omnipotent.

إِنْ تَبْدُوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿١٤٩﴾

150. Verily who^r they^z disbelieve by Allah and His messengers and they^z want to differentiate between Allah and His messengers and they^z say we believe by some and we disbelieve by some and they^z want to *yattakhetho*²⁹⁰ (they^z take and make) between *tha'leka* (that-afar-it/ that) a path.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

151. Those, they (are) the disbelievers (absolute)-right²⁹¹; and We prepared for the disbelievers a torment humiliative.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

152. And who^r they^z believed by Allah and His messengers and not differentiated they^z between an *ahadaen*²⁹² (a lone/any-one) of them those will youa'teyhum (accord/ give them[He]) their remunerations and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

153. Ask you^g the book's folks to *tonazzel* ([you^s] repetitively descend) on them a book from the Heaven^w; so *qad* (already and affirmatively) asked they^z *Mosa* (Moses) bigger than *tha'leka* (that-afar-it/ that); so said they^z:

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنَزَّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ

²⁸⁸ The word “أَخْلَصُوا” has no English corresponding word *per se*, as it means: they were *sincere*, *true* or *genuine*! Clearly all these *adjectives* do not have *verbs*! And “أَخْلَصُوا” requires a *verb* to denote the idea of these *adjectives*!

²⁸⁹ The word “الجهْر” stands (1) for “openness”= *public* or *unconcealed state*, or (2) “loudness” (self-explanatory)! I pondered for some time as to which of these two words to be used? After considerable evaluation, finally I opted for “open” as more *apt* and its meaning, includes or implies loudness as well!

²⁹⁰ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالَ” for “الِاتِّخَاذَ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is *always* taking and presuming something about what was taken! Thus, it is *not* just the mere *taking*!

²⁹¹ The Arabic text says: “حَقًّا,” not “حَقُّ,” i.e. the word “حَقًّا”= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي

²⁹² See the *Lexicon* attached to this Translation regarding “أَحَدٌ”

let-[you^s] show us Allah openly/overtly; so took^w them the thunderbolt^{w293} by their injustice; afterwards *ittakbatho*²⁹⁴ (they^z took and presumed) the calf (a deity) from after what came^w (to) them the evidences^w; then We pardoned a'n (regarding) *tha'leka*; and We gave *Mosa* (Moses) an authority manifesters.

154. And raised We above them the *Ttoora* (mount in Sinai) by their *meetha'qe*^x (ratified-covenant)^{x295} and said We for them: let-enter you^z the door (in a manner) kowtowing²⁹⁶ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (ratified-covenant)^x *gha'leedhan* (tough-/solemnly-binding).

155. So by indeed²⁹⁷ their breaking (of) their *meethaqan*^x (ratified-covenant) and their disbelief by Allah's *Aya'te*^w (messages/ miracles/ signs/ proofs) and their killing (of) the prophets by other than right and their say our hearts^x (are) *gholufon* (shrouded/ wrapped) rather Allah stamped²⁹⁸ on it^w by their disbelief; so they^z believe not save a: little/few.

156. And by their disbelief and their say about *Mariama* (Mary) a great calumny.

157. And their say verily we killed the Messiah *Esa* (Jesus), *Mariama's* (Mary's) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (had been) feigned/simulated for them; and verily who^r they^z differed in him surely (are) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (closely-following of) the presumption; and not killed him they^z *yaqeenan* (with absolute certitude).

158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*²⁹⁹ (infinite *bekmah*³⁰⁰ Possessor).

159. And *en* (not) of the book's folks except surely (to) assuredly³⁰¹ believe by him before his death; and The *Qeyamatey's*^w (Judgment's) Day [be] is on them *sha'heedan* (iterative witnesser/ testifier).

فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمْ
الصَّعِقَةُ بظلمهم ثُمَّ اتَّخَذُوا
العجل من بعد ما جاءتهم
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ
وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٤﴾

وَرَفَعْنَا فَوْقَهُم الطُّورَ بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ
بِعَايَةِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ
طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ
بِهْتِنًا عَظِيمًا ﴿١٥٧﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ
مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ
الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٥٩﴾

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ
بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ

²⁹³ That is, and Allah knows best, the "thunderbolt" rendered them *suddenly becoming unconscious or dead*!

²⁹⁴ The word "اتَّخَذُوا" from "الإِتِّخَازُ", see footnote 1136 above!

²⁹⁵ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

²⁹⁶ The word "سُجَّدًا" is an adverbial form, see *لمحمود صافي*! So the need for ("in a manner"), as a prefix, because as of yet there is no such word as "kowtowingly!"

²⁹⁷ This "ما" in "فيما" is "ما التوكيدية" hence: *indeed*! See *أحمد الحلبي*!

²⁹⁸ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

²⁹⁹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيمة"

³⁰⁰ See the *Lexicon* attached to this Translation for "bekmah"

³⁰¹ The "ل" in "اليؤمنن" is a *juratory* - "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"

160. So by an injustice of whom ^r <i>bado</i> ³⁰² (they had adopted the Jewish "law"/customs/repented) We illegitimated on them goodies ^{w303} (which had been legitimated ^w for them; and by their repelling a'n (regarding) Allah's path multitudinously.	يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبُظْلِمَ مِّنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبُصِّدَهُم عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾
161. And their taking the usury ^x while <i>qad</i> (already and affirmatively) (had been) forbidden they ^z a'n (regarding) it ^x ; and their eating the mankind's possessions by the falsehood ^x ; and We prepared for the disbelievers of them a painful torment.	وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكَلَهُمْ أَمْوَالُ النَّاسِ بِالْكَفْرِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾
162. But the <i>rasekboona</i> (well-grounded) in the erudition/-knowledge of them and the believers they ^z believe by what (had been) descended to you ^g and what (had been) descended of before you ^g ; and the <i>muqeemeena</i> (sustainers of the prescribed obligations of) the Prayer ^w and the <i>mu'atoona</i> (ones that accord/ fulfill) the Zakata ^{w304} (prescribed percentage of personal possessions) ^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.	لَكِنَ الرَّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْقَائِمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾
163. Verily We revealed ³⁰⁵ to you ^g as We revealed to Noohen (Noah) and the prophets of after him; and We revealed to Ebraheema (Abraham) and Isma'ela (Ishmael) and Is'haqa (Jacob) and the Asbatt'e (Jewish tribes) and Esa (Jesus) and Ayyuba (Job), and Yunusa (Jonah) and Haroona (Aaron) and Solaimana (Solomon) and aa'tayna (We accorded/ allotted) Dawooda (David) a Zabura (Book of wisdoms and no specific rules).	﴿١٦٣﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَيُوشَعَ وَدَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٤﴾
164. And messengers <i>qad</i> (already and affirmatively) narrated We (about) them on you ^g of before and messengers [We] narrated not (about) them on you ^g ; and Allah spoke to Mosa (Moses) a takleeman ³⁰⁶ (a direct/-absolute speaking).	وَرَسُولًا قَدْ قَضَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ نَقْضِصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٥﴾
165. Messengers <i>mubashshereena</i> ³⁰⁷ (iterative tellers of pleasing tidings) and warners so that not (to) be for the mankind on Allah an argument ^w after the messengers; and Allah [was] Mighty Hakeeman ³⁰⁸ (infinite hekmal ³⁰⁹ Possessor).	رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٦﴾

³⁰² The word "hada" for the singular and "bado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

³⁰³ The word "طيبات" = "goodies" = "goodies,"^w = a feminine gender means any thing delectable and legitimate!

³⁰⁴ See the Lexicon attached to this Translation for exactly what az-Zakah is and its implications!

³⁰⁵ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

³⁰⁶ According to the Arabic tongue: "كلم تكليما" means not figuratively but actually, that is when the verb is strengthened, by the infinitive noun or the verbal noun, as "تكليما" in "كلم تكليما" then the action stated by the respective verb is actual.

³⁰⁷ The word "mubashshereen" is masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent!

³⁰⁸ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

166. But Allah witnesses/ testifies by what [He] descended (*The Qur'an*^x) to you^g; [He] descended it^x by His knowledge and the angels witness/ testify (*too*); and sufficed by Allah *Sha'heedan* (Witnesser/ Testifier).

لَيْكِنَ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٣١٠﴾

167. Verily who^r they^z disbelieved and they^z repelled a'n (regarding) Allah's path *qad* (already and affirmatively) they^z strayed afar stray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿٣١١﴾

168. Verily who^r they^z disbelieved and *dhalamo*³¹⁰ (they^z wronged)³¹¹ Allah was not to forgive for them and nor to aright-guide them a road/way.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿٣١٢﴾

169. Except Hell's^w road/way immortals they^z (are) in it^w forever and *tha'leka* (that-afar-it/ that) [was] on Allah easy.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١٣﴾

170. O, you the mankind *qad* (already and affirmatively) came (to) you^z the messenger by the right from yourⁿ Lord; so let-believe you^z (it's) *khayran* (choicer-/ superior/ worthier) for you^z; and *en(if)* you^z disbelieve then verily for Allah what (are) in the Heavens^w and the Earth^w; and [was] Allah Omniscient *Hakeeman*³¹² (infinite *hekma*³¹³ Possessor).

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٣١٤﴾

171. O, you the book's folks: let-not overstep you^z in yourⁿ religion; and let-not say you^z on³¹⁴ Allah except the right; verily only the Messiah *Esa* (Jesus) *Mariama's* (Mary)'s son (is) Allah's messenger and His Word^w cast it^w [He] to *Mariama* (Mary) and a *Ruhon*³¹⁵ (Jesus/ possessor of His Lord's Soul) of Him; so let-believe you^z by Allah and His messengers; and let-not say you^z three; let-desist you^z (it is) *khayran* (choicer/ superior/ worthier) for you^b; verily only Allah (is) One *elahon* (deity) *Subhana*³¹⁶ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him that be for Him a child; for Him what (are) in the Heavens^w and what (are) in the Earth^w; and

يَأْتَاهِلَ الْكِتَابَ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٣١٥﴾

³⁰⁹ See the *Lexicon* attached to this Translation for “*hekma*!”

³¹⁰ See the *Lexicon* attached to this Translation for “*ظالم*”=“*فاعل الظلم*”=“*injustice-doer*” and “*أظلم*”=“*wronger*!”

³¹¹ Ibid!

³¹² See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*أحكيم*”

³¹³ Ibid!

³¹⁴ That is you attribute to or ascribe to!

³¹⁵ The word “*Rouh*” carries many meanings in The Qur'an! (1) It: “(is) of my Lord's command” (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angle Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: “*be*” and he became, i.e. without the human-mating! So “*Jesus*” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “*المسيح*” = *Christ* all are *Isa's* names! See *اللسان* for *Jesus's* names in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Rouh* also see *اللسان*!

³¹⁶ The word “*subhana*”=“*سبحانه*” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*”=“*Him*!” Wherever the word “*subhana*,” or its associates/ inflections (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”=“*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

sufficed by Allah a Custodian.

172. Never *yastankefa* (*disdains/affirms-disdain*) the Messiah that [he] be an *abdan*³¹⁷ (a slave) for Allah nor the angels the *mugarraboona*³¹⁸ (*ones-made-nearest to Allah*); and whoever *yastankefa a'n*³¹⁹ (*regarding*) His *ebada'te*^w (*worship/servility-to-Him*)^w and *yestak-bero*³²⁰ (*[he] affirms his standing haughtily above submission*) then [He] throngs them to Him together.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ
يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ
الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ
عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²¹ (*for*) them their remunerations and [He] augments them from His munificence; and as-to who^r *istankafo* (*they^z disdained/affirmed-disdain*) and *istakbaro*³²² (*they^z affirmed theirⁿ prideful haughtiness*) so [He] torments them a painful torment and not find they^z for them from without/lesser than Allah *awa'leyan*³²³ (*ally/guardian*) and nor *nasseeran* (*iterative succorer*).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ
مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ
اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ
عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifester.

يَتَأْتِيَا النَّاسَ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ
رَبِّكُمْ وَأُنْزِلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

175. So as-to who^r they^z believed by Allah and they^z safeguarded by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and [He] aright-guides them a *Sserttan* (*single and specific path*) straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ
وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي
رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ
إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

³¹⁷ The word “*abdan*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

³¹⁸ The word “المقربون” is *masculine, plural, objective noun, no English equivalent* for it, so translated as “the ones-made-near!”

³¹⁹ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن”

³²⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

³²¹ The word “يوفي” in “يوفيهم” from “الوفاء” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*! Thus, “يوفي” means *endeavor and gather the last part of an obligation to fulfill it*!

³²² See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

³²³ The word “ولي” could also mean: a friend, a protector!

176. *Yastaftonaka*³²⁴ (they[~]seek your^t situationally apt and wise opinion), let-say [you^s] Allah youftheykum ([He] issues you^b situationally apt and wise opinion) in the *kalala'tee*³²⁵ (estate of a deceased): *en* (if) an *emro'en*³²⁶ (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)³²⁷ and he inherits her *en* not be for her children; then *en* both were^y twain-she then for them both two-thirds of what [he] left (of estate); and *en* they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (is) Omniscient.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ إِنَّ أَمْثُلًا هَلَكَ لَيْسَ لَهُ
وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ
كَانَتْ أُنثَىٰ فَلَهَا النِّصْفُ مِمَّا تَرَكَ
وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً
فَلِلذَّكَرِ مِثْلُ مِثْلِ الْأُنثَىٰ يَبِينَ اللَّهُ
لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ



³²⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³²⁵ The Arabic word “*kalalab*”= “كَلَالَة” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalab*”= “كَلَالَة”; (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalab*”= “كَلَالَة”; The “*kalalab*”= “كَلَالَة” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalab*”= “كَلَالَة” is anoun for *other than father and son* of the heirs.

³²⁶ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

³²⁷ The word “الترك” clearly here with respect to “التركة” and not “أي الإصراف أو الهجر”